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summer/fall 2007–winter 2008
Double Issue!

inSpire

Princeton Theological Seminary

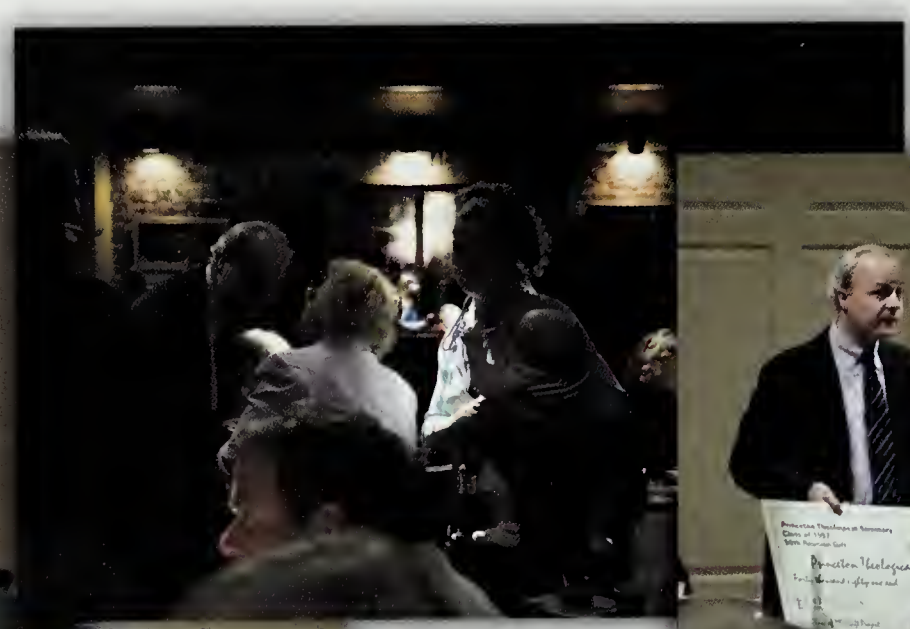
Seeing through a Kaleidoscope Brightly

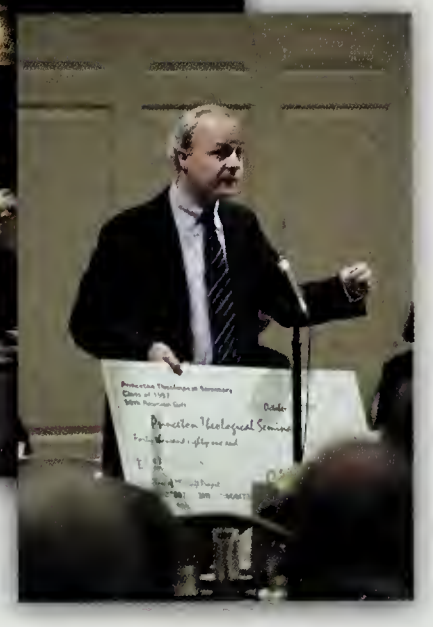
PTS embraces the vibrant perspectives of gender and culture

Also in This Issue

Reading Scripture in Haiti • Spiritual Issues of Adolescent Boys

















PTS in photos

The 2007 Alumni/ae Reunion brought 300 alums and friends back to campus in October for fellowship, worship, lectures, and reconnecting with classmates. Here is a sampling of photos from the two-day event, including photos of Dr. Sally Brown giving the Rian Lectures on preaching (top left), President Torrance accepting the Fifty-Year Class Gift (top right), and alums enjoying lectures, dinners, and the Oktoberfest party at Springdale. To see more photos, go to http://www.ptsem.edu/NEWS/galleries/2007Reunion-galleries.php.

Photos by Rachel Achtemeier, Meagan Cracraft, Jonathan Kuehn, Matthew Nickel, and Matthew Wrzeszcz.

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On the Cover
Turn a kaleidoscope and you will see new shapes and colors, much as the community that is Princeton Seminary offers rich perspectives on theology and faith as many cultures illuminate the Seminary's mission.

in this issue

Check us out online!
And send our web address to friends, parishioners, and those you love. *inSpire* is online at **www.ptsem.edu/inspire/.**

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from the president's desk

Dear Friends and Colleagues,

As I write, we are celebrating our largest reunion of alumni/ae for a decade. As this is my fourth year, I do not believe I any longer have curiosity value. What we hope is that the numbers reflect a realization by our alums that we have rekindled a desire to work with them and support them. The success of this reunion is due to the outstanding efforts of Rose Mitchell (now vice president for Seminary relations) and her imaginative and hardworking team.

How do we show our new commitment to our alums? In *The Presbyterian Outlook* for September 17, 2007, Charles Kalmbach (a leading expert on the management of strategic change) and I published a short research-based paper on the multiple identities of a pastor today. We suggest that there are at least four identities. A pastor is a *servant of God,* empowered by the Spirit. A pastor is a *steward of people and resources.* A pastor is a *public individual in an ecumenical context* who partners and allies with disparate groups. And a pastor is a *member of a profession* who engages in evolving self-awareness and ever-evolving competence. Such a pastor acquires the ability to "read a congregation."

In revitalizing our Department of Continuing Education, we have specifically designed an array of courses (financial management for nonprofits; pastoral leadership; Christian caregiving; multicultural ministry) that address and sustain these pastoral identities. Being so specific and intentional is a new step for us. It demonstrates our commitment to support those in parish ministry as well as those in the academy. Please watch the Continuing Education web site. We are trying to align our program with needs of the changing church at the local level.



Photo: Jon Roemer

In June we hosted some fifty presidents and deans from World Alliance of Reformed Churches schools across the world at PTS. Together we explored the challenges and opportunities of theological education today. We pledged to act toward one another in such a way that "issues which are divisive elsewhere in the Christian world may for us become places of mutual understanding and strength." We are trying to adapt to a changing church at the global level.

Several weeks ago 138 Muslim scholars from every branch of Islam wrote an open letter to Christians ("A Common Word Between Us and You"). The letter asks for an ecumenical dialogue based on our common love of the one God and our commitment to love our neighbor as ourselves. I welcome the generosity of this letter, and I commend it for study and discussion. It provides common ground for respect. You will find the letter and responses to it on the PTS web site. We are trying to respond to the church in interfaith dialogue.

As I write, I am reading reports of the fires in southern California and of the destruction of Malibu Presbyterian Church, ministered to by our alums Greg Hughes (Class of 1988) and Mike Mudgett (Class of 2006). We commend the people of southern California to your prayers. There are no easy answers, but I remember Bonhoeffer's words in his *Letters and Papers from Prison*: "The Bible directs man to God's powerlessness and suffering; only the suffering God can help. To that extent we may say that the development toward the world's coming of age, which has done away with a false conception of God, opens up a way of seeing the God of the Bible, who wins power and space in the world by his weakness."

May God bless all of you.

Iain R. Torrance

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Letters

In Thanksgiving for the Life of Bruce Metzger

My sister, Emily Deeter (M.R.E., 1951) and I always looked forward to reading *inSpire*. The winter/spring issue I read from cover to cover. Not only do I remember Emily's experiences, but I have been to Princeton Seminary for session retreats with former pastors the Reverend Dr. Fred R. Anderson and the Reverend Deborah A. McKinley.

This issue in particular regarding Dr. Bruce Metzger is of great interest. I read all of the testimonials [in inSpire Interactive] about him. I live eleven miles from his birthplace, (Middletown), and thirty miles from Lebanon Valley College!

E. Jean Deeter
Mechanicsburg, Pennsylvania

Heartfelt thanks for the winter/spring 2007 issue of *inSpire*. Each one seems to surpass the previous one. The whole appearance is fresh, luminous, and inviting. The pictures, letters, and articles on Bruce Metzger breathe both his nobility of calling and humility of heart. *inSpire* is compelling, enriching, and exciting. All good wishes to you in your very valuable contribution to the Seminary and to all of us.

J. Calvin K. Jackson (M.Div., 1953)
Glen Arm, Maryland

Thanks for the beautiful winter/spring 2007 issue. I especially enjoyed the articles and shared memories regarding Dr. Metzger. Please note one error in his "In Memoriam" [p. 60]. He was ordained April 11, 1939, by the Presbytery of New Brunswick, which was under the Presbyterian Church (USA), not the United Presbyterian Church (of North America—the only U.P. Church prior to 1958). Fret not—

I doubt if our gentle Bruce Metzger is very concerned about this minor error.

Gerald W. Gillette (M.Div., 1953)
Hockessin, Delaware

In Thanksgiving for the Life of James Barr

In the winter/spring 2007 issue of *inSpire*, "In Memoriam" mentioned the October 14, 2006, death of James Barr, who was a professor of Old Testament literature and theology at Princeton Seminary (1961–1965). Those of us at Princeton during those years were challenged and stimulated by his insightful lectures and discussions. I am not one to write his obituary, but merely to reflect on his contribution to my early theological education.

He was a young man in a hurry when he came to PTS, having just written *The Semantics of Biblical Language*, which liberated biblical studies into a new direction. Biblical dictionaries and wordbooks, such as G. Kittel's volumes, had us naively think that we had to read into every word of articles (and even books) of theology to find textual meaning, whereas Barr emphasized literary contexts coupled with knowledge of at least our English Bible. Words were no longer loaded atoms of meanings that were imported from etymologies that seemed esoteric to young students, but liberated words to be explored contextually.

I had come from a secular American background without a long tradition of family Christian education or Bible knowledge. I suspect that there were more of the same in our class when he admonished, "Before you learn about Old Testament theology and interpretation, know your English Old Testament!" He suggested that we spend our holidays immersed in English Bible. Before the examination, someone asked, "Are we responsible for John Bright's *A History of Israel?*" "No," exclaimed Barr, to the audible surprise of the class, then added, "only John Bright is responsible for his *A History of Israel*," which was met with laughter.

James McCord had declared that he wanted PTS to be known as a "sweat shop" of learning—not to be confused with a "sweet shop" of learning where 1s and 2s would be passed out like sweeties in Sunday School. "A 3 is a respectable grade" was McCord's consolation to those who sweated over Barr's incisive questions. Barr asked us to write a short paper on "How does Jesus Christ being truly God and truly man influence your preaching?" This was not a question to "get right" on a paper, but to answer for the rest of our ministry.

Of course, Barr immediately spotted any influence others had on our creativity. I was reading James Robinson's writings at the time and allowed too much of his music to drift on to my page. "This is James Robinson's view," Barr wrote at the top of my paper, "find your own." I returned with an unassigned short critique on a page out of C.F.D. Moule's *An Idiom-book of New Testament Greek*, to which he mused, "You might have something here," while his dog Dan—a little Yorkie named after the fearless and smallest tribe of Israel—barked approvingly.

His own creativity, he confessed, was sometimes fed from other disciplines. I happened to sit next to him for a bar lunch at the Nassau Inn, where I noticed him reading a paperback on physics. He discreetly tucked it in his pocket, smiled and half-joked, "This is where I get my ideas." We then talked about my field placement and how my courses had helped me in practical ways.

That was the last time I saw James Barr, in the spring of 1965. Years later I was studying for a Ph.D. in Edinburgh where his father, Professor Alan Barr, was asked to advise me. At first, I had not realized the family connection. My wife and I had student digs near the Barr's family home, where Alan Barr patiently scrutinized my work and over tea enquired, "Did you know my son, Jim, at Princeton?" "Yes," I said hesitantly. I was not accustomed to knowing him as "Jim," or "Wee Jim," as his old neighborhood friend later referred to him—a name I would expect from an overly familiar American rather than a dour Scot.

James Barr returned to Britain, teaching at Manchester, then Oxford, before returning to the U.S. to teach at Vanderbilt University until 1998. He had received many honorary doctorates and written several influential books. His brilliant career makes his Princeton sojourn seem very brief, but I thought that we who benefited from his short stay should remember that we were taught by one of the greatest biblical scholars of this past century.

Ken Dupar (M.Div., 1965)
Cromarty, Ross-shire, Scotland

Please write—we love to hear from you!
We welcome correspondence from our readers. Letters should be addressed to:
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email: inspire@ptsem.edu
Letters may be edited for length or clarity, and should include the writer's name, address, and telephone number.

Remembering School Days

Heather Roote Faller's article, "On Fire with a Calling" [winter/spring 2007] featured a unique ministry of firefighting seminarians: Trajan McGill, Charlie Scoma, and Chris Berardi. It brought to mind the volunteer firefighting experiences of my husband, Steven Baxter (B.D., 1969), in his first yoked parish in the Tuscarora Mountains of south central Pennsylvania in the early 1970s. Steve was recruited early in his ministry there to serve with the Volunteer Fire Department of East Waterford, Pennsylvania. His experiences with the local dairy farmer firefighters made an indelible impression on him.

Keep up the good work on *inSpire*. We enjoy reading the articles in each issue, especially those like "Ratus Reformatus," that allow us to reminisce about our time together as newlyweds at PTS in the 1960s.

Ruth Baxter
Parker, Colorado

Letters

Ratus Revisited

It was a dark and stormy night…ok, probably not. But during spring break when the campus was quiet in 1972, those of us who lived too far away to go home were huddled in Hodge Hall, telling tales. One of them was "The Legend of the Ratus," and the brave predecessor pastors-to-be who had dared to bring the wrath of buildings and grounds czar Tom Bryan down upon their heads.

The last of the Vietnam era draft-dodgers had left the cozy confines of their seminary deferment, but there remained a mild militant strain among us students destined to change the world. Civil rights, feminism, war—what was one large rat? After all, there it was on the Hodge Hall basement floor—an inviting, freshly painted slate-gray canvas just waiting for the palette of our imaginations.

As the resident cartoonist of the bunch (cover artist for the underground student rag *The Apocryphon*), I volunteered to create a version of the Hodge Hall mascot.

Harriet Hedgebeth was my chief accomplice, organizer, and agitator. She and others we had recruited (the spring break remnant) fanned out into Princeton to gather supplies. The chief challenge was to translate my little cartoon onto a sixteen-foot square of taped-together butcher paper. Once the stencil was made, I supervised from up close to heaven while the painters finished the job down below, like the Sistine Chapel in reverse. Timing was everything, after-hours and in the darkness of night, to avoid detection.

And of course there had to be time for the paint to dry, but as Princetonians we were used to watching that!

We were pretty happy with the result, and made rubber stamps for all of the crew.

If you look carefully at the tail of our Ratus VI, there is "J.I.M." inscribed. This is in reference to our



symbol of "Big Brother" authority, Seminary President James I. McCord. He abbreviated his first name "Jas." So we called him "Jazz eye."

The most satisfying part of the whole experience was watching the tour guides walk through with prospective students and parents. Hearing them try to explain the meaning of *illigitimi non carborundum* was truly hysterical.

To us, *illigitimi* meant power, living as we were in the world of L.B.J. and Nixon. As our ratus was number six, Tom Bryan was not too bent out of shape.

Perhaps he begrudgingly admired our fortitude. Nevertheless, at least he seemed resigned to the presence of Ratus VI and let her remain throughout the semester until she too crawled away into her hole of history sometime over the summer.

J. Roger Skelley-Watts
(M.Div., 1974)
Student Government Coalition
1972–1973
President, Class of 1974
Huron, Ohio

Fair Food Update

Many thanks for featuring the PCUSA Campaign for Fair Food in *inSpire*'s last issue [winter/spring 2007]. I'm writing to let PTS alums know that immediately upon the magazine's publication in April 2007 and on the eve of peaceful protests in Chicago, McDonald's came to the table and forged a strong agreement with the Coalition of Immokalee (farm) Workers (CIW).

McDonald's agreed to: (a) pay farmworkers a penny more per pound for tomatoes they harvest—which nearly doubles their current wage; (b) work with the CIW to institute an enforceable code of conduct to investigate workers' complaints and address human rights abuses; and (c) work with the CIW to form a third-party monitoring organization that will eventually have the capacity to respond to workers' complaints across the entire tomato industry. This groundbreaking third step is essential because it paves the way for change throughout the entire retail food industry.

And there's more good news. In May, Taco Bell's parent company, Yum! Brands, announced that the CIW-Taco Bell agreement of 2005 was working so well that they had extended it to all of their other brands: KFC, Pizza Hut, Long John Silver's, and A&W Restaurants.

Now the CIW and its allies, including the Presbyterian Church, turn our sights toward Burger King. Burger King has refused to work with the CIW to improve farmworkers' wages or working conditions, despite the positive steps McDonald's and Yum! Brands have taken.

The voice of the religious community, particularly Presbyterians, has been critical in helping the fast-food industry see that their customers want to ensure human rights for the farmworkers whose labor makes their food and profits possible. There are many ways you can take action and learn more about the Burger King Campaign. Please visit www.pcusa.org/fairfood for all of the latest information.

The developments with McDonald's and Yum! Brands show that with the help of a courageous church, change is possible. As farmworkers and people of faith, we've made history. Now let's make the future.

Noelle Damico (M.Div., 1990; Th.M., 1993)
Campaign for Fair Food,
Presbyterian Church (USA)
Setauket, New York

inSpire interactive

2012—A Third Century

Princeton Seminary will celebrate its bicentennial in 2012. For this inSpire Interactive, we asked graduates to share their ideas about how the Seminary could celebrate this significant anniversary in ways that would be meaningful to them. We received responses from graduates of all decades, degree programs, and geographies. We also received many more responses than we could print here, and will share all of the responses with the Bicentennial Celebration Committee. Thank you for your suggestions!

A festal academic procession with board, faculty, staff, students, alumni/ae, banners, and music in the Princeton University Chapel. Also, appropriate words spoken in the University Chapel by President Torrance, and in Miller Chapel by the president of Princeton University.
Joseph M. Shaw (Ph.D., 1958)
Northfield, Minnesota

To celebrate, invite alumni/ae to attend lectures by Princeton Seminary faculty in selected cities around the country on their major field, or about a book they have recently written.
Bruce Buller (D.Min., 1986)
Rochester, Minnesota

Identify the 200 PTS graduates who over the past 200 years have made the most significant contribution to the church, either through theological or biblical studies, mission work, leadership in the denomination, leadership in the ecumenical relations, outstanding pastoral ministry, contributions to society, etc. Attempt to name at least one individual from each of the twenty decades of history at PTS.
Gary Skinner (M.Div., 1962)
Seattle, Washington

Hold a magnificent worship service that celebrates the past, including a confession for the sins of the past (such as the exclusion of women from the mainstream of church leadership). Broadcast it live on the web, so that even if we alumni/ae can't be there in person, we can "be there" virtually.
Mary Pugh (M.Div., 1990)
Davenport, Iowa

Have the faculty of the Seminary take turns writing articles for *inSpire* and for a larger audience, on "What is God calling the Seminary to become and be and do in the future?" Given the changing demographics of most communities in which Presbyterian churches are located, the technological changes that are pressing upon us, the cultural changes that mark our time and influence the future, what is the role of the Seminary regarding future leadership and its ability to speak courageously and relevantly to and with the church tomorrow? Perhaps this could be the subject for alumni/ae reunion that year, in the form of lectures or discussions.
Richard B. Martin (M.Div., 1959)
South Kent, Connecticut

Have a reunion with a number of international students, with sharing and worshipping, services/talks, and presentations/discussions that bring us further in our common effort of preaching, teaching, and living the presence of God on earth.
Daniel Fritsch (special student, 1991)
Siegelsbach, Germany

It seems that the most fitting way to celebrate this bicentennial moment would be to encourage us to be faithful to the Seminary education in which we were trained and equipped. Why not request written, audio, and video testimonials of alumni/ae from Pennsylvania to Pakistan, New Jersey to Nepal? Then, create a montage designed to uplift and inspire, to encourage us to play our part with courage, faithfulness, and humility, taking heart from the stories shared. One could be designed for print (perhaps in *inSpire*) and another for video on the PTS web site.
Justin Sundberg (M.Div., 1996)
Seattle, Washington

I think that a wonderful way to celebrate this bicentennial would be to invest in the future—not buildings or programs, but future pastors. Let's consider creating a scholarship fund specifically intended to increase the diversity of the student body, so that 200 multicultural students could gather and be a part of proclaiming God's word for the next 200 years.
Beth DuBois (M.Div., 1989)
Syracuse, New York

In addition to speeches, how about music, art, and drama? Perhaps a hymn contest and/or a judged art competition. Then, if some or all of this would be accessible by teleconference or the PTS web site, those who could not be there could participate.
Ron Roberts (M.Div., 1959)
Camdentown, Missouri

For me, a meaningful 2012 celebration would include a chapel service devoted solely to the singing of our Presbyterian/Reformed faith, using hymn tunes and texts written over the span of 200 years, concluding with a hymn from a collection of submissions to a contest. These could include both text and tune originals.

I would think Speer Library would have an adequate collection of Presbyterian hymnals from the past 200 years. The Reformed faith has made a unique contribution to the larger church in its singing of Psalms, and this would certainly figure in to the selection for the day. Because the Seminary has increasingly become an international school, Presbyterian hymns from countries represented over the years in the student body would also be appropriate.
Robert Bayley (M.Div., 1973)
Londonderry, New Hampshire

An idea that would be meaningful to me, as one who seldom returns to Princeton's beautiful campus, would be to see a historical booklet with photographs and histories of the buildings.
Judith Muller (M.Div., 1973)
Santa Barbara, California

inSpire interactive

My idea is to have a reunion of ALL graduating classes. Also, invite descendents/living relatives of former presidents, and even professors and theologians dating back to Hodge, Alexander, etc. If held in nice weather, we could create a human chain, march, or parade!
Sally Wilkinson Gilbert (M.Div., 1980; Th.M., 1989)
Kokomo, Indiana

I think it would be meaningful to hear or read some sermons from the early 1900s, and then hear or read current sermons on some of the same texts and social issues. Perhaps this could be something in print, or better yet, the sermons could be re-preached and there could be role-playing of the theologians who have gone before us. This would be entertaining, and also a testimony to the Holy Spirit's constant work in our hearts and in our world.
Heather Finck (M.Div., 1996)
Red Hook, New York

I would like to see a DVD with photos of some of the former and present professors' words of wisdom about life and the ministry. This may seem like a crazy thing, but I've seen it at some other schools at the time of such a celebration as this.
Charles R. Leonard (Th.M., 1978)
Philadelphia, Pennsylvania

Commission a musical composition in honor of PTS music and the memory of those serving PTS, such as Erik Routley (PTS: *Hymnody*, 1978–79). Collaborate with Westminster Choir College of Rider University, in celebration of the historic connection between the two.
Kathleen Turnbole (M.Div., 1979)
Corning, New York

Allow me to suggest a celebration that proceeds directly out of PTS's core values and cultural DNA:

A gala four-week symposium on the difference between Calvin's and Melanchthon's views of the Nestorian/Monophysite controversies, concluding with discussion of its relevance to the challenges facing the global church in the twenty-first century. We could even party hearty at the close, with a festive marathon reading of each of the participants' thesis papers, and a nice, slow rendition of "Come Labor On." Sign me up!
David M. Preisendanz (M.Div., 1986)
Abington, Pennsylvania

Include 125 things we are thankful to PTS for.
Lindsey Carnes (M.Div., 2007)
Mishawaka, Indiana

Making a list of 200 significant contributions by graduates or 200 significant graduates might be one way of celebrating. For example: "John Manning, a graduate who was the first president of what is now Brown University."

It might also be fun to list the "happenings" at Princeton Seminary, such as "Ratus" or the dorm room that had its residents' names signed in the closet. Also, I like the way the chapel has been redesigned, but you might want to show its changes over the years.
Bruce Pullen (Th.M., 1974)
Elgin, Illinois

I think one nice thing would be to publish an alumni/ae book. We do get the periodic notices of what's happening in people's lives in each issue of *inSpire*, but unfortunately, I (and I am sure many others) have lost track of class members and friends from the Seminary whose names never appear in it. A publication that has as much information as can be gathered about all the folks who have graduated from PTS would be very nice.
Jack Norrie (M.Div., 1979)
Flourtown, Pennsylvania

Since we're dreaming about 2012 and starting now, the most meaningful event for me as a graduate from PTS would be to meet and see my classmates, who are now scattered across the country and around the world!

What if the Seminary made it possible for people/families to stay for free (or even just eat for free)? We could be divided up by class over the years, and knowing in advance of our "week," we could make plans to be together.

The other suggestion I have is a gathering of local (and even distant) retired faculty to be invited and housed by the Seminary for a special weekend, to honor and thank them for all they gave to their students over the years.
Amy Na (M.Div., 1989)
New Castle, Pennsylvania

Having had the privilege of organizing anniversary events for two churches, the most significant thing to me is to not only celebrate the past, but to find a way to use the event as a means to do something for the future. A special project, perhaps a fundraising goal of underwriting free seminary educations for third world pastors/mission workers/evangelists/educators, would give it added meaning.
William Lee Kinney (M.Div., 1991)
Pine Bluff, Arkansas

I would be very interested in celebrating the groundbreaking events (especially those involving race, age, and gender assignment/orientation), that PTS leadership initiated in terms of policy and/or curriculum changes that continue to challenge historic "mainstream" images of the collective white Anglo-Saxon Protestant churches in America.
Daniel F. Flores (M.Div., 2002)
Fort Worth, Texas

A Communion service in the manner of 200 years ago could be most interesting. Perhaps a seminar on the history of Princeton Seminary with slides would be of interest. The presidents of sister Presbyterian seminaries could do a roundtable or series on issues facing the church in the twenty-first century.
Sam Priestley (Th.M., 1967)
Ontario, Canada

Build a statue, plaque, or new building. We could serve ourselves and future students of the Seminary, but wouldn't it be wonderful if we harkened back to the beginning of the Seminary and focused outward? What if at our bicentennial we faced the street and faced the world? I imagine alums of all ages meeting at the Seminary only to descend into Princeton and Trenton to work with area churches as they serve their neighborhoods. I can imagine donations in honor of this milestone funding a new seminary in a developing country, supporting a missionary for twenty-five years, or reestablishing the Seminary's earliest

inSpire interactive

mission connections. A hammer, a paintbrush, a new mission. Let's face the world.
Becky White Newgren (M.Div., 2007)
Bryn Mawr, Pennsylvania

Keep the doors open, the lights on, and proceed with joy in preparing people for ministry. Do nothing special, but continue to do what you do so well, for that is special enough. Yes, have a party, or 200 or so, but keep your eyes on the prize: continued faithful service.
Joseph Cejka (M.Div., 1982)
Murfreesboro, Tennessee

I think it would be wonderful to have people contribute (and then share via media) quotes from notes, sermons, lectures, or conversations that people find meaningful. There is a wealth of wisdom in all those people and it would be fun to have them shared, perhaps even categorized by topic, and published or put on a web site where people can access them. God has blessed Princeton Theological Seminary with some of the greatest minds and hearts in our world, many of whom faithfully filled vital roles as servant leaders for many years. To God be the glory!
Ed Black (Th.M., 1983)
Broomfield, Colorado

How about setting up a vast Facebook site for PTS alums? I don't have a site myself, but friends have invited me onboard. I think I would consider it if I might be able to catch up with some PTS friends.
Mari Kim (M.Div., 1995)
Seattle, Washington

A two-CD set of the Seminary Choir singing all of the *Presbyterian Hymnal* and *Singing the Faith*, and favorites of the choir. This would be a great help to pastors of smaller congregations who have computers and speakers, but often not musicians in worship, and also would help keep us awake after lunch as we drive to the next meeting.
James E. Brazell (M.Div., 1980)
Cincinnati, Ohio

Assemble some futurists to imagine the shape of the church in America in 2112.
Perry T. Fuller (M.Div., 1960)
Delray Beach, Florida

I'd love to see an event that includes as many generations of alumni/ae as possible. Alumni/ae tend to identify with and relate to their own graduating class, but an opportunity for an intergenerational, interactive experience would help us all honor how each generation has been shaped by the Seminary, and in turn, has moved on to shape the church.
Mindy Huffstetler (M.Div., 2002)
Philadelphia, Pennsylvania

I would like to see us celebrate the bicentennial by suggesting a critical study of The Life and Teaching of Jesus in *The Urantia Book*. It has amazing spiritual potential.
Meredith J. Sprunger (Th.M., 1941)
Fort Wayne, Indiana

Much has changed since the days on campus just after World War II. What has not changed is the sense of community created by the three dorms, Stuart Hall, and Miller Chapel. A service of the sacrament of Communion, shared "in the round," on that center green, would be most meaningful. That is the one place common to older and younger graduates.
James G. Emerson (M.Div., 1949)
San Francisco, California

Princeton Theological Seminary has the opportunity to lead the way toward a new and vital theological synthesis for the twenty-first century. The most crucial and difficult task will be the development of a sound understanding of the nature of the Bible. A very useful exercise in celebration of this bicentennial would be to trace the evolution of the various understandings across the 200-year history of the Seminary with names, dates, divergences, and convergences. Of particular value would be to project the possible outcomes of these several streams of thought.
John R. Powers (M.Div., 1963)
Alexandria, Virginia

Ask graduates to reflect on the difference their attending of PTS made. Not in general terms, but perhaps in the telling of one post-Princeton experience or direction of ministry that was inspired by a lesson, a professor, or a fellow student. Some of these could then be published in a book or used throughout the year in Seminary publications.

My second thought would be akin to a visioning project. Given its history, how might the Seminary impact not only the church, but also the society in future years, given the cultural, political, interfaith, and environmental challenges ahead of us all? Maybe a colloquium of thinkers and doers, representing various sectors of the social order, with a publication following (or a wisely edited DVD) would be appropriate. I can imagine a study curriculum for the church coming out of something like this.
Otto M. Zingg (M.Div., 1962)
Waverly, Ohio

Just back from China, my idea for the 2012 PTS bicentennial is to celebrate Princeton Seminary internationally: famous alumni/ae or professors who have made an impact in certain countries, and then incorporate these major celebrations back home at PTS.
Kent I. Groff (M.Div., 1967)
Denver, Colorado

In celebration of the bicentennial, Princeton Seminary should make a special pledge to eliminate abject world poverty. It should be a strategic plan and mission, signed by all current students and alums.
Keeva Kase (M.Div., 2003)
Princeton, New Jersey

I would like to see the Seminary celebrate its bicentennial year in 2012 by organizing a national or international mission trip that students and alumni/ae could participate in. While at the Seminary, I participated in the Hurricane Katrina relief effort alongside several of our Seminary students in Gautier, Mississippi. This was one of the highlights of my time at the Seminary, as it afforded future pastors the opportunity to be in fellowship, learn hands-on skills, and freely serve in the name of Jesus Christ. Providing this opportunity affirms the Seminary's emphasis on continuing education and pastoral self-care, as well as servant leadership. Also, a mission project confirms that Princeton Theological Seminary alumni/ae can be seen in all types of ministry throughout the country and the world!
Juel Murawski (M.Div., 2006)
Dingmans Ferry, Pennsylvania

inSpire interactive

As Princeton Seminary moves to be a truly global seminary, it would be great if there were a simultaneous video conference with gatherings around the world, connecting the Seminary to alumni/ae serving all around the world. Wouldn't it be wonderful to hear and speak with alumni/ae serving in Seoul, Nairobi, Geneva, Porto Alegre, Sydney, Port of Spain, and San Francisco? That would be a Pentecostal experience of witness, uniting North, East, West, and South!
Neal D. Presa (Th.M., 2004)
Middlesex, New Jersey

A great gathering of alums at Princeton, and a gala at the Nassau Inn, in honor of the faculty members who cared enough to spend their time and energies on our formation, would be wonderful. If that isn't practical, perhaps gatherings around the country on the same night, in thanksgiving for what Princeton means to us. It would be "inSpiring" to gather up our memories together.
Blair R. Monie (M.Div., 1973; D.Min., 1979)
Dallas, Texas

I would look forward to a celebration of the proclamation of God's Word through those two centuries. What moments of great significance in our faith, culture, nation, and history have shaped Princeton preaching? How have we proclaimed the "never changing" Word to the "ever changing" world? Can we assemble an oral and written history of what Princeton has done, is doing, and will do for God's work? I would like to see the text and hear the voice. I know many of the original voices are in Princeton's media archive. I also know that many gifted voices have been trained here that could give new life to the sermons of God's ministers who have gone on before us.
Peter G. Hofstra (M.Div., 1996)
Perth Amboy, New Jersey

A publication of the ten most significant contributions to the life of the church that came from PTS, perhaps with essays on each of the contributions from the historical records, as well as faculty, staff, and grads.
George R. Doering Jr. (M.Div., 1965)
Washingtonville, New York

I am impressed by how Princeton Theological Seminary is equipping leaders in the church around the world. It would be interesting and inspiring to assess how many different countries, cultures, and Christian denominations have been touched by graduates from the Seminary. It would be wonderful to share some of the stories of international alums and the impact of their ministries over the last 200 years.
R. Scott Herr (M.Div., 1987)
Fort Collins, Colorado

Create a historical directory of all faculty, adjuncts, instructors, and graduates of the Christian Education program.
Ronald H. Cram (M.A., 1978; Ph.D., 1985)
New Orleans, Louisiana

1) A series of lectures and/or panel discussions reviewing the ways in which the educational goal of "Piety and Solid Learning at Princeton" was pursed over the Seminary's history, with present practices, and discussion on how to do it for future generations of ministers of the gospel.

2) A series of lectures/panel discussions reviewing Princeton's metamorphosis in relation to the conservative theological orthodoxy on which it was founded.

3) A celebration of excellence in the study and preaching of the Word, which has been a hallmark of Princeton's education. Through lectures, panels, and preaching services, I would like to see the present and next generation of preachers equipped and motivated.
William J. Larkin Jr. (M.Div., 1970)
Columbia, South Carolina

Princeton Seminary has been blessed with the ability to provide excellent theological and practical training for missionaries and ministers, who have in turn had a tremendous impact on the world. It would be valuable to see a trajectory of that history, perhaps in chronological fashion, that displays highlights of that history that reach back in time, spotlights the present, and extrapolates into the future.

Such a display, brochure, or electronic "deck" would not only be inspiring for prospective students and graduates alike, but also a way to celebrate what God has done through Princeton Seminary.
George Cladis (M.Div., 1980)
Shrewsbury, Massachusetts

I would love to see drawings and photos of the campus across the years, showing the changes. I would also love to see class photos that illustrate the changing student body and faculty. One more thing I would suggest is a timeline of firsts.
Stephen D. Hay (M.Div., 1985)
Fredericksburg, Virginia

A concise, factual history of the Seminary, based on archival references.
Carl R. Geider (M.Div., 1957)
Foley, Alabama

I would love to see a plan for the next 200 years. It would show that PTS is as much a seminary of the future as it is of the past. It was a neighbor of the Seminary famously quoted for saying that imagination is more important than knowledge.
Noel Anderson (M.Div., 1985)
Bakersfield, California

My suggestion is to take a major "retrospective and pro-spective" look at the Seminary and its contributions to church and wider society, a look back and a look forward.

One way to do this would be to have both a publication and an event that would highlight the challenges and contributions of the Seminary in the era of each past PTS president, up to and including President Torrance.

A second way would be to have each senior class president within each of the presidential eras comment on the particular issues that characterized their class's experience during their years at the Seminary.

Lastly, have representatives of the faculty contribute the faculty's reflections on the task of teaching in the various presidential eras.
William D. Carr (M.Div., 1969)
Vashon, Washington

As Princeton Theological Seminary has had students from most of the countries in the world, it would be a good idea to organize alumni/ae chapters in all countries. It is not possible for the alumni/ae to go to PTS for a reunion every year, but it is possible for people (especially on the other side of the globe), to meet once in a while. By strengthening the alumni/ae, PTS

inSpire interactive

is strengthening itself. These chapters will be able to play a more meaningful role in the life of PTS.
Thomas Samuel (Th.M., 1978)
Kottayam, Kerala, India

Combining the yearly tradition of a Senior Class Hymn, and the tradition which the late Reverend Dr. Erik Routley started, (carried on by Professor David Weadon and his successors), a list of the Senior Class Hymns would be published and a festive hymn singing arranged so that we could sing some of these "folk songs of the Christian folk," (to quote Routley).
Donald Hardie Fox (M.Div., 1985)
LaCrosse, Wisconsin

Spending our entire Seminary endowment on behalf of the poor in the inner cities of America and the disenfranchised in the Third World would be witness to a genuine faith in Jesus of Nazareth, the penniless Jew.

Let's celebrate our confidence that we trust Jesus for our daily bread. By celebrating our conviction that we are following Jesus, let's become liberated from our bondage to money. Do we really think the Lord finds a seminary successful because it owns a lot of stock? Don't we want to hear, "Well done, you good and faithful servant. You trusted in Me and not in your portfolio."

Our bicentennial celebration could take place on our knees, in prayer and thankfulness, in downtown Trenton.
J.W. Gregg Meister (M.Div., 1971)
Merchantville, New Jersey

Effective pastoral ministry in my experience calls for effective preaching. In the years since my retirement I've entered the world of art as a painter. I've come to agree with William Willimon, who recently wrote, "Preaching is much more of an art than a science. Learning to preach is more akin to learning to paint in watercolors than it is to learning to mix chemicals together to produce a predictable chemical reaction."

So, as Princeton Seminary celebrates its bicentennial in 2012, I hope we make the top priority that of holding up Princeton's unrivaled role in the sending of bold, effective preachers of the gospel of Jesus Christ in pastoral settings, in this country and throughout the world.
Arthur F. Sueltz (M.Div., 1953)
Coronado, California

How about asking all alums to submit a one- or two-sentence statement of either the most important thing that happened to them at PTS, or the most important way PTS influenced their lives?
Charles E. McMillan (M.Div., 1958)
Dresher, Pennsylvania

In its bicentennial year of celebration, Princeton Theological Seminary would benefit greatly by taking a stand in its teaching and investment practices, which disavow all forms of violence.
Thomas H. Goetz (M.Div., 1989)
Sapporo, Japan

Create a mosaic of color, created by each alumni/ae submitting a glass piece, stone, button, small metal coin, or object that will contribute to a selected design from an artist or the community. One design direction might be to make all the contributions into the Seminary seal or a symbolic design embodying what Princeton Seminary has been and is today, and what will come from those who have passed through its doors of learning. I have come to embrace that Princeton Seminary's history is the contribution of many.

Also, you could think about using pictures of alumni/ae and all who have worked, taught, or served in ministry and combine them for a similar picture.
Judith A. Crilley (M.Div., 1986)
Grapevine, Texas

My suggestion is simple: Publish a monograph listing the authors, titles, and bibliographical details of the books published by the faculty and alumni/ae of PTS since its founding.
J. Harold Ellens (Th.M., 1965)
Farmington Hills, Michigan

The first thought that comes to mind is that there should be as many countries as possible represented at the celebration! PTS has served the world church for so long, and there has been no shortage of both foreign instructors and students. For me, that aspect of my time at Princeton Seminary will remain a precious and important memory.
Jane Holslag (M.Div., 1982)
Brandenburg, Germany

Since PTS has a wonderful audio/video library collection, I think it would be wonderful, as a part of the year 2012, to have a daily downloadable podcast of something that occurred on campus during its history on the PTS web site. It could be a lecture, best senior sermon, Summer Institute offering, historical vignette, choir selection, book review, etc. If such a thing were offered, I know I would go to the PTS web site each day to see what it was.
Robert H. Crilley (M.Div., 1959)
Waco, Texas

I think it would be great if all the alumni/ae were sent PTS fleece pullovers. All over the world, we could celebrate the bicentennial and show off our pride. Sweatshirts are too casual, polo shirts too masculine, and t-shirts end up in the gym bag. Something like a fleece pullover with "Princeton Theological Seminary 1812–2012" embroidered on it would have some universal appeal.
Kelly N. Hansen (M.Div., 2003)
Seattle, Washington

Hold a one-week festival in spring or fall, the first part being a conference with lectures on PTS history, meaningful events in the life of the Seminary, and famous professors of the school. There could be photo exhibitions and documents of the life of the Seminary in the classrooms.

Part two would be devotional, with morning and mid-day sermons, and evangelization in the evenings. A choir could be assembled from participants of the festival, with singing at the closing event of the celebration. The last occasion could be an open-air event.
László Muzsnai (Th.M., 1981)
Nagyecsed, Hungary

How about a worship service in a large outdoor setting (i.e., a stadium) inviting any and all living alumni/ae, representing all our alumni/ae, living and deceased, to process in vestments as honorary participants in the service? The chance to be a participant in such a historical event would be very attractive to me.
Jack Carlson (M.Div., 1973)
Bel Air, Maryland

inSpire interactive

My idea would be the opening and dedication of The Ministering Women's Center. The mission of the center would be for the education, development, and enablement of administering women. The facility would be technically state-of-the-art, such that women could access its resources without ever leaving their country. PTS would be the benchmark in global, virtualized equipping of ministering women. Moreover, the facility must be a spiritual sanctuary in design, art, and intention.
Lisa Vincent-Morrison (M.Div., 1991, Th.M., 1994)
Colorado Springs, Colorado

The Mayan calendar ends in 2012. In their tradition, this marks the end of the world, and if things keep going the way they have been politically, environmentally, economically, and socially, they may be correct. When Martin Luther was asked what he'd do if he knew the world would end tomorrow, he said he'd plant a tree. I think we should celebrate the bicentennial by planting a tree in a prominent place and caring for it well so that it lasts at least one hundred years! I'll even come and dig the hole!
R. Brian Lyke (M.Div., 1969)
Carmel, California

I suggest a worldwide conference on faith and the environment, using an on-campus event as the center point, and building webcasts throughout the year to engage PTS alumni/ae and others in developing a Christian response to the environmental crisis that is facing all of us.

In the process of engaging our faith-based leadership around the world, we can create an additional opportunity for dialogues among the world's religions, as well as an opportunity to engage young people into the faith.
Gavin R. Kerr (M.Div., 1982)
Wayne, Pennsylvania

I think the strength of the Seminary is in its alumni/ae. I am sure that there will be some kind of historical perspective given at the celebration, and I suggest that someone take the time to find some of the lesser-known servants of the church who have graduated from Princeton.

We are justly proud of those alums that have gone on to the bigger churches, but as I approach the end of my active ministry, I would be interested in hearing about the unsung servants. I am sure that we can find those who have graduated in the last fifty years, but I don't know about those who graduated and served with distinction (though primarily unnoticed in smaller churches) from earlier times.
Dwight R. Blackstock (M.Div., 1971)
Littleton, Colorado

One part of the celebration could be a historical drama, which would include some of the major professors throughout the years. Alexander, Hodge, Warfield...one-actor plays would be good as well.
Robert A. Boyar (M.Div., 1989)
Fort Reading, New Jersey

I think it would be great to invite all the former Chapel Choir members to come back and sing at the service. Every year I watch the video *Carols of Many Nations*, which we made under the direction of David Weadon, and think of how nice it would be to sing once again during a chapel service. We were blessed to have so many beautiful voices in the years that I was at PTS. Imagine what several decades of voices coming together at one time would sound like!
Barbara E. Shadis (M.A., 1992)
Parlin, New Jersey

When I visited PTS in November 1998, prior to attending, I was delighted by the history lesson in what was then a formal sitting room at one end of the lounge. I am drawing a blank on the name of the gentleman who gave the lesson and tour, including offering a tour of the cemetery. If it hasn't already been done, I think it would be great to have a DVD with him hosting a walk around campus, the cemetery, etc.

Other people can learn the history...I doubt anyone can tell it with such warmth, enthusiasm and love for Princeton. Nothing like a wonderful storyteller!
Marcia Lee Muir (M.Div., 2003)
Reedsport, Oregon

In the great commission at the end of Matthew's Gospel, Christ commands his disciples to "Go therefore and make disciples of all nations." I would like to see the bicentennial celebration include the many different nations that have been served by alums from Princeton Theological Seminary over the last 200 years.
James E. Deal (M.Div., 1989)
East Wenatchee, Washington

I have two ideas for how to celebrate PTS's bicentennial.

1) Donate a portion of any fundraising associated with the bicentennial to local, national, or international Christian organizations. A group of students, faculty, staff, and alumni/ae could select the organizations (and then other members of the PTS community could participate by voting on a list compiled by that group?). It would be an opportunity for PTS to give back to the local and global church community. The portion could be twenty percent to represent the school's bicentennial.

2) Commission the writing of a book on PTS's 200-year history with an accompanying CD-ROM, and make copies available to the PTS community. Proceeds from the sale of the book/CD-ROM could then be donated to local or global Christian organizations.
William E.W. Robinson (M.Div., 1996)
Richmond, Virginia

I think it would be great if a new library complex could be dedicated in 2012. It should include a pedestrian overpass over Mercer Street, perhaps on the center line of Alexander Hall, thus uniting the two campus segments that are divided by that street. This would eliminate a very dangerous pedestrian crossing, and a light that perturbs motorists and is often disregarded by students.

This would be a fitting tribute to two hundred years of historical scholarship, and serve as a beacon, beckoning us to the future.
Arlo D. Duba (M.Div., 1955; Ph.D., 1960)
Princeton, New Jersey

Select twenty-five Seminary graduates who have faithfully served the Presbyterian Church, and honor them as representatives of all graduates. Choose graduates who have not distinguished themselves except by being faithful to Christ and his church. Choose those whom few notice, yet who serve the church day in and day out, doing whatever is needed whenever it is required, with faithfulness and joy.

Bring attention to and honor these humble, steadfast servants of our Lord.
Vernon Towne (M.Div., 1967)
Las Vegas, Nevada

inSpire interactive

I was recently looking through my old music folder and came across a piece I sang with the Chapel Choir in 1987 under the direction of David A. Weadon. It was titled, "We Come Unto Our Savior God," by Jane Marshall, and it was commissioned for the 175th anniversary of the Seminary. For the bicentennial of PTS, I would love to participate in a great gathering of an alumni/ae choir, and sing yet again an originally commissioned piece that speaks to the work of the church of Jesus Christ through our school.
Julie E. Hodges (M.Div., 1989)
Indio, California

A focused online sermon sharing, perhaps with a collective vote for the most telling sermon. The topic would be the purpose of the Seminary moving forward, building on its past contributions. Grads might be asked to focus on the calling of PTS, as well as the vocation of seminarians or theological education in general.
Chris T. Iosso (M.Div., 1979)
Louisville, Kentucky

Living far away in Ghana, Africa, I would be pleased to have PTS gather all its alumni/ae here at a central place (depending on the geographical spread). At this gathering, we can share our reflections as African Christians since graduating from PTS, and contribute to a contemporary discussion on theology and ministry. Funds being available, one or two of the African alumni/ae can be specifically financially supported to attend the climax of events at the PTS campus.
Samuel K. Osabutey (M.A., 1991)
Ghana, Africa

The world of Christianity faces three challenges: 1) The challenge of the global empire, which dominates the world, should be met. This situation is very akin to the time of Jesus the Galilean, who faced the challenge of the Roman Empire. 2) The Christian demography is expanding in the "non-Christian world" in Africa and Asia (especially in China). This demands a new leadership, which has a character of multidisciplinary study in the context of multicultural and multi-faith society. 3) The challenge of science and technology, which radically transforms the global civilization through the convergence of high technologies in the fields of economy, media, politics, and geopolitics, should be met.

PTS can train an advanced global leadership for the church in cooperation with advanced theological movement in the world.
Yong-Bock Kim (M.Div., 1966; Ph.D., 1969)
Seoul, Korea

One part of Princeton Seminary's story that I think should receive due attention is the role of President John Mackay in broadening the Seminary experience, by bringing together faculty and students of various countries and denominational backgrounds. Mackay also preserved the Seminary's commitment to faithful Christian scholarship without succumbing to rigid fundamentalism, and was one of the first to stand against the tyranny of fear manifested in McCarthyism.

We need to remember his legacy, especially in our times of fear when the urge to defend America at any cost tempts us to make people expendable.
Bill Dent (M.Div., 1963)
Richmond, Virginia

Someone who has access to the materials should look into the period between the time of the presidency of John Witherspoon and the beginnings of the Seminary in 1812. It is a part of the Seminary's "conceptual" history (through the Revolution and the War of 1812) that I've never heard spoken of. Just because it's never spoken of, doesn't mean it doesn't exist.
Samuel G. Warr (M.Div., 1940)
Lakeland, Florida

It would be wonderful if international students from various continents and, if possible, various countries contact one another and make plans as to how to celebrate so great a bicentennial. If possible, have the Seminary collate names of past students from different countries and send them around so they start contacting each other, to plan and make an impressive input.
Nene Amogu (Th.M, 2005)
Wuse Abuja, Nigeria

I won't be alive, but by then it should have paid serious attention to the "old media" (our present-day television in its various forms), and whatever will have replaced it, which commandeers so much attention by so many at the same time. Will graduates have grappled with the implications of billions of contrary signals passing through the brains of people in the pews (if there still are pews) ahead of their sermons, let alone helping the corporate church to "use" these media? The competition is gaining on us.
Charles Brackbill (M.Div., 1948)
Mountainside, New Jersey

It would be nice to celebrate the Seminary's history by learning more about its founders, such as the people the buildings are named for. The older I get, the more curious I am about them.

This year I discovered that I'm a third cousin (three times removed) to Robert Elliot Speer, but I don't know anything about him.

My interest in past members of the Seminary community was first piqued when old class photos were printed in a late 1990s *inSpire* issue. I noticed a surname of someone pictured, because it was the same as my classmate at UCLA medical school. We discovered it was her great-grandfather, a PTS grad from the 1920s. It was really special to share that connection.
Lynn Elliot (M.Div., 1988)
Rancho Palos Verdes, California

Celebrate the bicentennial by sharing the history/ministry of "firsts"—who they were, how they got to PTS, what they ended up doing. For example, the first graduate to be ordained to the ministry; the first woman to receive a degree; the first woman graduate to be ordained to the ministry of Word and Sacrament; the first African American graduate; the first Hispanic graduate; the first Asian graduate; the first overseas graduate; the first PTS alumnus/a to be elected moderator of the General Assembly of the Presbyterian Church.
Don Lincoln (M.Div., 1980)
West Chester, Pennsylvania

I would like to see the Seminary offer a course in national and international missions supported by the Presbyterian Church (USA). This would aid students in their future pastorates to include this worthy cause in their church budgets.
William Dupree (M.Div., 1946)
Cincinnati, Ohio

on&off Campus

Travels with the President

Although he spends most of his time on campus, one of President Torrance's roles as president of Princeton Theological Seminary is to represent the Seminary in the church and the academy around the world. His travels provide opportunities for important theological conversations and connections in both expected and unexpected places. In May, President and Mrs. Torrance were guests at a dinner in Washington D.C., hosted by Her Majesty Queen Elizabeth II and Prince Philip, Duke of Edinburgh, at the British Embassy. The dinner was given for President and Mrs. Bush during the Queen's U.S. visit.

Later in the year in Edinburgh, Torrance was in attendance at a meeting of the Queen with her chaplains, who met to congratulate her on her diamond wedding anniversary. He is pictured below with Gilleasbuig Macmillan, minister of St. Giles Church in Edinburgh, Thomas Murray, purse bearer to the Lord High Commissioner, and Prince Philip. Princeton's president was appointed chaplain-in-ordinary to Her Majesty the Queen in Scotland in 2001, a position he holds for life.

In March, Torrance was elected a corresponding fellow in the Royal Society of Edinburgh (RSE). The RSE, founded in 1783 by Royal Charter for "the advancement of learning and useful knowledge," has more than 1,400 fellows worldwide in science, humanities, the arts, education, law, and business. Its multidisciplinary perspective makes it unique among learned societies in the United Kingdom. Its mission is to provide public benefit through the advancement of learning. Torrance is pictured (above right) at the induction ceremony in April with Sir Michael Atiyah, an RSE Fellow and an algebraist.



Left to right: Gilleasbuig Macmillan, Iain Torrance, Thomas Murray, and Prince Philip



Sir Michael Atiyah (left) and Dr. Torrance

In May the president returned to Scotland for the General Assembly of the Church of Scotland, and hosted a luncheon for PTS Scottish alumni/ae and friends. He is pictured below with Scottish pastors John Paterson (left) and Alastair H. Symington, both of whom received plaques honoring them for longtime service as field education supervisors for Princeton Seminary student interns.

This summer, Torrance traveled to Greece for a meeting for Orthodox-Reformed Theological Dialogue, hosted by Metropolitan Panteleimon Rodopoulos of Tyroloe and Serention, and held at the Volos Academy for Theological Studies.

And in November, he went to Beirut, Lebanon, to attend the 75th anniversary of the Near East School of Theology, whose president Mary Mikheal was on the PTS campus in June as a delegate to the World Alliance of Reformed Churches consultation for heads of theological institutions. The Near East School of Theology is an inter-confessional Protestant seminary serving the churches of the Middle East.

The Princeton family is a large one, and opportunities for personal conversation and hospitality make ties stronger.



Left to right: John Paterson, Iain Torrance, and Alastair H. Symington

Fall Brings Guests to Campus from Afar

The Reverend Emile Zaki, secretary of the Synod of the Nile of the Evangelical Presbyterian Church in Egypt, and Brother Amgul Beblawi, associate for Middle Eastern Ministries of the PCUSA, visited PTS in October to greet the Seminary community and talk with students about ministry partnerships. For Zaki, it was a homecoming: he graduated from the Seminary in 1971 with a Th.M.

In November, leaders from the Jiangsu Provincial Christian Council in the Nanjing area of China visited the campus. They enjoyed lunch with students, and toured the Seminary libraries and the town of Princeton. Among the group were the Reverend Xin Yi An, head of the church in Jiangsu and chair of the Jiangsu Provincial Three-Self Movement, and the Reverend Keyun Zhang, president of the Jiangsu Provincial Christian Council.

The Seminary was pleased to welcome these guests, especially in light of the strategic plan's commitment to exploring and widening partnerships among Christians around the globe.



Photo: Matthew Wrzeszcz

Left to right: Brother Beblawi, Dr. Torrance, and the Reverend Zaki



Photo: Rebecca Montgomery

Leaders from the Jiangsu Provincial Christian Council in China during a visit to PTS

on&off Campus

Consumed by Fire...and Spirit

Malibu Presbyterian Church Burns in California Fires

It's sometimes said that out of tragedy comes hope. For the family of Malibu Presbyterian Church, this is true. On the morning of Sunday, October 21, the church was lost in the California wildfires in a matter of minutes. The church and its pastors, Princeton Seminary graduates Michael Mudgett, Class of 2006, and Greg Hughes, Class of 1988, are temporarily left without a church to call home, but hope is keeping their spirits sky high.

The first Malibu Presbyterian staff member to realize the threat of the fire to the church was mission director Tim Jones, who had smelled and seen smoke east near the ocean and phoned Hughes.

Through a call at 6:00 a.m. from administrative assistant Winsome Whittemore, Mudgett learned that the fire, which had been fueled by high-speed Santa Ana winds, was quickly coming down Malibu Canyon Road, where the church was located. A downed power line on the road had also created sparks and spot fires nearby.

In the little time they had, Mudgett, Hughes, and others ventured inside and retrieved what they could: hard drives from their computers, financial records, and a few musical instruments. Shortly upon returning home, Mudgett got a phone call from Hughes; he turned the television on to see Malibu Presbyterian in flames. "It was surreal," he said.

In the end, other important parts of the church were also lost, including their preschool wing and administrative offices. Several pets in the preschool died in the fire. After returning to the site later the day of the fire, a firefighter told Mudgett, "This is a special place," and handed him a water-soaked Bible that had been retrieved from a mailbox on the property.

With a majestic view of the Pacific Ocean, Mudgett remembered the building as "truly a light on the hill."

Malibu Presbyterian is already working with an architect to rebuild, and has temporarily moved their preschool to Malibu Jewish Center and Synagogue, whose help Mudgett says has been "a real anchor in our community." For now, the congregation is worshipping at the Malibu Arts Center, and even held one service the Thursday after the fire at a Catholic church nearby. They are operating administration out of temporary office modules in the parking lot until offices are rebuilt.

Although it's too early to know details, Mudgett is confident that the new church will be bigger, and he believes the spirit of the new facility is already alive, driven by the "exemplary leadership" of the session and its committees. Mudgett says Hughes has taken a leadership role in speaking to media outlets about the fire. Malibu Presbyterian was the first building to burn down in Malibu, and the eyes of the nation were watching them during the first few days after the fire. The outpouring of support and sympathy has been "overwhelming," and international, with coverage by television crews from Japan and Germany, and phone interviews with London press. Locally, Pepperdine University has offered space and has held fundraisers for the congregation.



Photo: Rob Yates

The family of Malibu Presbyterian keep their spirits high at the cleanup site in October.

Insurance and the congregation are funding the rebuilding, and Mudgett says PTS alums who want to help can visit www.malibupres.org, where a mailing address is available. Donors can use the web site to donate directly online. A more tangible and immediate way to help is to donate toys for the preschool.

In the end, the faith of Malibu Presbyterian's community is strong, and they believe that the future is promising. Mudgett says, "From these ashes, God will make something great. Ours is a redeeming God, and we will create something new."

—Russell Carstens





Photo: Rebecca Montgomery

William Gray Honored as Distinguished Alumnus

Princeton Seminary honored William H. Gray III as its 2007 Distinguished Alumnus during Commencement Exercises in May. Gray, who earned a Th.M. at the Seminary in 1970, was president and chief executive officer of The College Fund/United Negro College Fund from 1991 to 2004. He was a member of the U.S. House of Representatives from 1979 to 1991, representing Philadelphia.

While in Congress, Gray was the first African American to chair the House Budget Committee, and he became chair of the Democratic Caucus. He was also the first African American in the twentieth century to become Majority Whip of the House of Representatives. He is pastor emeritus of the nearly 7,000-member Bright Hope Baptist Church in Philadelphia, as were his father (William H. Gray Jr., PTS Class of 1953) and grandfather.

PTS President Iain Torrance called Gray "one of the most significant and honored Americans alive today." He told the 2007 graduates that some people come to an illustrious school and say "I must be wonderful because I am here," while others say "Because I am here, this school's reputation is going to be sustained." Torrance said Gray was one of the latter, who "always brings more than he receives. He is someone who creates a new future; he is not someone who basks in the warm glow of yesterday." Torrance urged the new graduates to do likewise.

on&off Campus

First PCUSA Global Ministry Fellow is PTS Graduate

Carmen Goetschius (M.Div., 2007) will spend her first year in ministry in Kitwe, Zambia. As assistant to the director of Theological Education Extension Zambia, or TEEZ, she will evaluate the curriculum used to educate lay pastors by visiting congregations to observe how it is translating into the local church in Zambia.

Goetschius has been named the first Madison Avenue Presbyterian Church Global Ministry Fellow. The fellowship is a permanent endowed fund pledged to the Mission Initiative: Joining Hearts and Hands of the Presbyterian Church (USA) and provides recent seminary graduates with an immersion experience in the dynamics of the Christian church in the global South, according to a PCUSA press release. For the fellowship's first year, because of time constraints, only students at Princeton were considered; in future years the fellowship competition will be open.

"What's going on in the global South is really witness to where the future of the church is going to be," said pastor of Madison Avenue Presbyterian Church (MAPC) and PTS trustee Fred Anderson (M.Div., 1973; D.Min., 1981). MAPC created the fellowship as part of its tithe on a $20 million capital campaign. Anderson noted that MAPC associate pastor J.C. Austin's (M.Div., 1998) experience in Africa on a Parish Pulpit Ministry Fellowship when he graduated from PTS inspired the church to consider Africa as a site for the fellow, and another alum, Ted Wright (M.Div., 1978), helped it come together. Wright was a field education student under Anderson in 1975, and now he and his wife, Sue, are PCUSA mission workers and regional liaisons for southeastern Africa. When they heard that MAPC was looking for a way to give to the church in Africa, they told Madison Avenue, "Don't send money, send people."

That's what the church did. The fellowship stipulates that after spending last summer at MAPC, and training as both an ecumenical and a PCUSA mission worker, Goetschius will work for a year in Africa and then return to MAPC for three to six months to educate the local and national Presbyterian church about the church in Africa.

The nature of the work is mutual, Goetschius emphasized. "The church in the global South is growing exponentially and it is in decline in the global North...there's a lot we have to learn," she said.



Carmen Goetschius

Pentecostalism Panel Works to Bridge Gaps

"We're looking forward to a robust conversation," said Cedric C. Johnson, a PTS Ph.D. candidate, as he opened the spring forum, "Pentecostalism: A Premodern Faith for a Postmodern Culture?" sponsored by the Association of Black Seminarians. An overflow crowd gathered in Miller Chapel to hear three leading representatives of Pentecostalism: Dr. Leslie Callahan, assistant professor of American religious history and African American religion at the University of Pennsylvania, Dr. Robert Michael Franklin, Distinguished Professor of Social Ethics at Candler School of Theology at Emory University, and Bishop Noel Jones, pastor of The City of Refuge Church in Gardena, California.

The discussion covered numerous topics, including the lack of interaction between those involved in academia and those involved in the Pentecostal faith; the "Prosperity Gospel"; the value of education; women in ministry; and homosexuality. Each speaker acknowledged that the term "Pentecostalism" covers many different kinds of churches in many parts of the world.

Jones said, "In traditional Pentecostalism, heaven is what it was all about. It was not about bridging gaps. We needed to be separate." However, now the church and classroom should work on a "mutuality of acceptance." When religious scholarship approaches Pentecostalism, Franklin said, "people have difficulty admitting that something important happened to the church of Jesus on the day of Pentecost...and that we are all a part of that reality whether or not we add the adjective 'Pentecostal.'"



Photo: Matthew Nickel

Dr. Leslie Callahan, left, addresses the gathering.

The speakers also addressed the future of Pentecostalism. Callahan said, "We must stop having a capitalist approach to the people in the pews. This is not just Pentecostal; this happens across the board.... It fuels our policy. It fuels what we can and will, or can't and won't, say within our denominations and to our own congregations. We must live up to our convictions of justice." Jones agreed: "We have an obligation to help the people who give offerings on Sundays. That might mean falling out with the U.S. President or with faith-based organizations, but if you don't have the courage, you shouldn't be in the pulpit."

Marcus Branch, a third-year dual-degree student, helped organize the event. With two members of the academy—and one a womanist scholar—and a pastor of a thriving Pentecostal church, Branch hoped to bring a mix of voices to the panel and breach the "two-way barrier" between the classroom and the church. "Pentecostalism is arguably the fastest-growing phenomenon in the world, and the academy has to look at it."

Inge Parker, a 2007 M.Div. graduate, appreciated this chance to learn about Pentecostalism, especially at PTS, where many students are Presbyterian. She thought it was valuable to hear how the speakers thought the church should embrace those who feel rejected or in pain. "I know some people who have actually been rejected by their churches for coming to seminary, because their churches thought they shouldn't formalize the Holy Spirit.... The speakers were honest and gracious about those who are on the margins," she said.

—Kathryn Lester

on&off Campus

Faculty Accolades

In October 2006, **Clifton Black** delivered the Huber H. Drumwright Lectureship at Baylor University and led a four-week seminar, "Understanding the New Testament," at the First Presbyterian Church of Plainfield, New Jersey. In March 2007 he led a series, "Journeying through Lent with the Gospel of Mark," at Nassau Presbyterian Church in Princeton, and in April he delivered two lectures at PTS—"The Gospel of Mark and the Historical Jesus," as part of the second Princeton-Prague Symposium on Methodological Approaches to Jesus, and "The Gospel According to Johnny Cash," for the Academy of Parish Clergy.

In April, Black was elected to membership in The American Society of Theology (founded in 1912), which is based on a commitment to critical theological scholarship and professional productivity. This year he is a member-in-residence at the Center of Theological Inquiry in Princeton, where he aims, among other things, to complete a commentary on Mark's Gospel and to begin research on another project, "Revisiting Biblical Theology."

James Charlesworth was interviewed in June for a *Newsweek* article titled "Raiders of the Lost Tomb." The article discussed the release of the Discovery Channel and HarperSanFrancisco's television documentary and book, *The Jesus Family Tomb*, which alleges that the family tomb of Mary, Joseph, and Jesus has been found.

Ellen Charry gave the thirty-first annual Alfred S. Palmer Lecture at Seattle Pacific University in February. The two-part series focused on "God and the Art of Happiness."

In May, **Steve Crocco** lectured on theological librarianship in the twenty-first century on the occasion of the 190th anniversary of the American Bible Society's Library.

Chip Dobbs-Allsopp is the president of the Mid-Atlantic region of the Society of Biblical Literature.

Abigail Rian Evans was invited by the Faculdade Baptista de Salvador, Seminário Teológico Baptista do Norte, Recife, and the Aliança Baptista do Brasil to give a series of lectures and meet with groups of church leaders and students throughout the north of Brazil in late May/early June 2007.

Karlfried Froehlich taught a class in June at Nassau Presbyterian Church in Princeton on the history of Christian art.

Beverly Roberts Gaventa gave a plenary address at the International Society of Biblical Literature meeting in Vienna, Austria, in July. That same month she also delivered a plenary address at Colloquium Biblicum Lovaniense, an annual conference held at the University of Leuven in Leuven, The Netherlands. **J. Ross Wagner** also participated in the conference.

Gordon Graham taught a class in June at Nassau Presbyterian Church in Princeton on faith and the arts.

George Hunsinger spoke on the steps of the State House in Trenton, New Jersey, on May 2, 2007, at an emergency rally, sponsored by the Coalition for Peace Action, Princeton, in response to President Bush's expected veto of the Iraq Supplemental Funding Bill, which asked for a timetable for withdrawing troops from Iraq.

Hunsinger also led a discussion in June at Nassau Presbyterian Church in Princeton after the showing of the documentary *The Ghosts of Abu Ghraib*. The documentary was shown to 1,000 faith communities across the United States, and the National Religious Campaign Against Torture, of which Hunsinger is founder, sponsored the showing at Nassau.

James F. Kay was the preacher for the Whitesides Pastors' Institute at Erskine Theological Seminary in Due West, South Carolina, in April. Also present were PTS alums Randall Ruble ('62M), Richard Burnett ('88B, '01D), Michael D. Bush ('03D), and Hughes Oliphant Old ('58B).

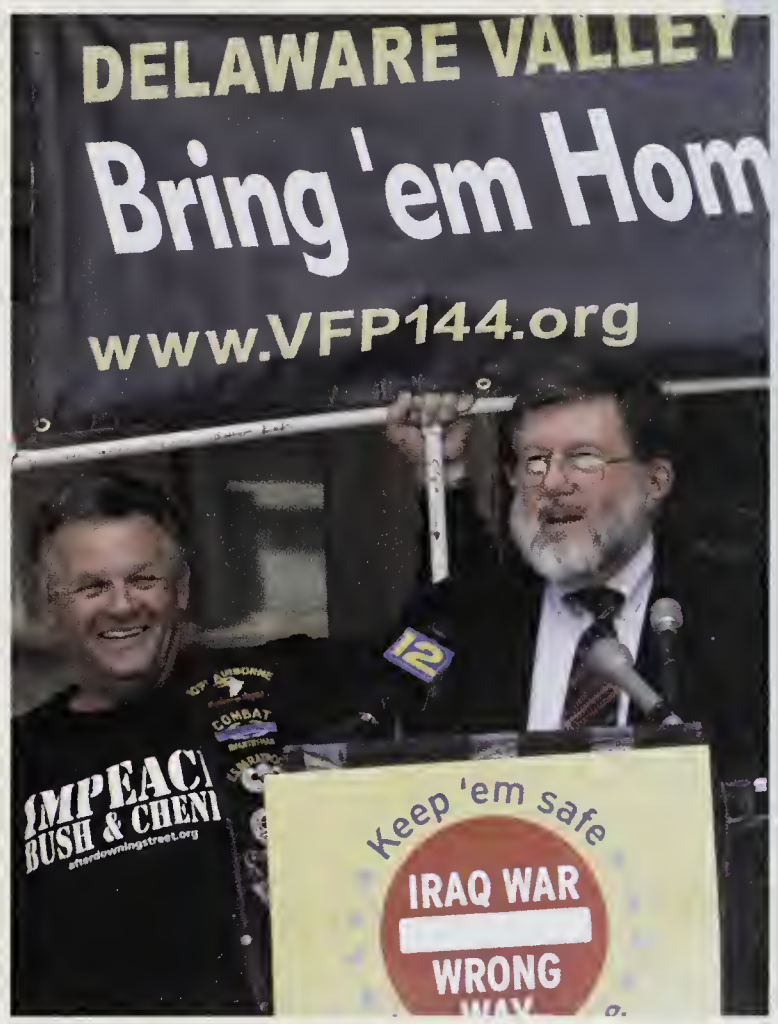
Robert Lanchester taught a class in July at Nassau Presbyterian Church in Princeton on drama as a medium for faith.

Cleo LaRue preached at Elmwood United Presbyterian Church in East Orange, New Jersey, during their Fall Revival in September.

He was also interviewed by KIII-TV (ABC) in Corpus Christi, Texas, in August, in celebration of Calvary First Baptist Church's sixty-eighth anniversary of service to the Corpus Christi community. LaRue has been a member of the church for forty years.

In June, LaRue lectured at the ninety-third annual Hampton Minister's Conference at Hampton University in Hampton, Virginia. The conference was attended by more than 8,000 pastors and church workers, primarily African American, from all over the country.

Peter Paris spent two months last spring as scholar-in-residence at Pinnacle Presbyterian Church in Scottsdale, Arizona, where he participated regularly in the Sunday worship services, preached,



Dr. George Hunsinger, right, at a peace rally in Trenton, New Jersey

delivered a public lecture, taught a class on contemporary Christian ethics, taught Bible study, met with the session and presbytery, and had formal and informal conversations with numerous groups in the church. PTS alumnus Mac Schafer ('99B) is the church's associate pastor.

In November, **Katharine Sakenfeld**, 2007 national president of the Society of Biblical Literature, gave the presidential address, "Whose Text Is It?" at the society's annual meeting in San Diego.

Nieto Chosen as 2007 Lydia Scholar

M.Div. middler Kelly Nieto has been awarded the 2007 Lydia Scholarship by the Network of Presbyterian Women in Leadership (NPWL). A native of Oakland, California, Nieto earned her bachelor's degree at UC Berkeley. The Lydia Fund is a scholarship program for women who have experienced God's call to become ordained pastors in the PCUSA and who have a vision of spiritual renewal within the denomination. Selected nationally each year, scholarship recipients are outstanding women with a personal and vibrant commitment to Jesus Christ, a call to serve in ordained pastoral ministry within the PCUSA, and a desire to work for renewal within the Body of Christ.

on&off Campus



Wentzel van Huyssteen (left) with Desmond Tutu

PTS Theologian Honored in South Africa

Wentzel van Huyssteen was honored in his homeland last April when he won the Andrew Murray-Desmond Tutu Prize for the Best Christian and Theological Book by a South African in any official language of South Africa. His book *Alone in the World*, published by Eerdmans, took the honors.

Subtitled *Human Uniqueness in Science and Theology*, the book is an edited version of the Gifford Lectures van Huyssteen gave in Edinburgh, Scotland, in 2004. It addresses the question of what theologians and scientists say makes human beings unique among creatures.

Van Huyssteen, who joined the PTS faculty in 1992 as the James I. McCord Professor of Theology and Science, traveled to Wellington, South Africa, in May to receive the award, which was presented by Tutu himself. Tutu is widely respected for his work in reconciliation during apartheid and was the first Black South African to be named archbishop of Cape Town in the Anglican Church of Southern Africa. He won the Nobel Peace Prize in 1984.

Faith's Public Face: The Annual Kuyper Lecture



Abraham Kuyper

The Kuyperians gathered once again on the Seminary campus last spring for the Abraham Kuyper Center for Public Theology's annual lecture and consultation. "This is the time of year when the campus starts speaking Dutch," quipped President Iain R. Torrance at the opening of the events.

The recipient of the 2007 Abraham Kuyper Prize for Excellence in Reformed Theology and Public Life was Richard J. Mouw, president and professor of Christian philosophy at Fuller Theological Seminary in Pasadena, California. More than 200 people crowded into Miller Chapel to attend the prize ceremony, including the donors of the prize, Dr. Rimmer and Mrs. Ruth de Vries. The ceremony included a stirring performance of Abraham Kuyper's poem, *Eén zucht beheerscht mijn leven!* ["One passion rules my life!"] by soprano Eleanore Kiel and organist Martin Tel.

Mouw titled his lecture "Culture, Church, and Civil Society: Kuyper for a New Century." He argued that Abraham Kuyper's theological ideas, when updated and "appropriately re-contextualized," remain relevant and instructive for contemporary North American Christians seeking to connect their faith to the spheres of civil society and the wider culture. But Mouw also contended that Kuyper's understanding of the institutional church requires broadening, especially as traditional Christian values are disappearing from the other spheres of culture. "...When, say, labor or politics or art or business cannot draw on the more robust worldviews and confessional identities that once pervaded the culture," he stated, "the church needs to make a special effort to focus on areas of concern that are not strictly speaking items in its original sphere-portfolio."

About eighty-five people attended the "Consultation on Neo-Calvinism, Pluralism, and Civil Society" the next day. The consultation was cosponsored by Redeemer University College and the Vrije Universiteit Amsterdam as well as by the Christian Labour Association of Canada (CLAC)—the presence of many labor union representatives from the CLAC was among the highlights of the event. The seven speakers included Hank E.S. Woldring, a recently retired member of the Dutch parliament, Ronald J. Sider, president of Evangelicals for Social Action, Max L. Stackhouse, PTS's recently retired de Vries Professor, and Albert M. Wolters, author of the seminal neo-Calvinist work *Creation Regained*.

George Harinck of the Vrije Universiteit Amsterdam introduced the consultation by pointing to the contemporary resurgence of Christian politics in The Netherlands. He noted the fruitfulness of Kuyper's basic ideas as Europeans and North Americans grapple with growing religious pluralism, the role of faith-based institutions, and the place of religious commitments in the political sphere. Jonathan Chaplin, director of the Institute for Christian Ethics at Tyndale House in Cambridge, England, and Gideon Strauss, senior fellow at the Work Research Foundation and editor of *Comment* magazine, also emphasized how neo-Calvinist ideas could contribute to the revitalization of civil society and the reduction of poverty. Mouw concluded the consultation by calling on pastors to pray for Christians in various vocations as they seek to discern and respond to God's will for them in their professional lives.

Audio recordings of the lectures and consultation talks are available through the Seminary's Educational Media Department. The Abraham Kuyper Center will sponsor its next consultation in spring 2008. Watch for announcements about this and other upcoming events at: http://libweb.ptsem.edu/collections/kuyper.

—Clifford B. Anderson

Student Recognized for Outstanding Preaching

Lindsay Borden, a 2007 M.Div. graduate, was chosen as a semifinalist in the 2006–2007 David H.C. Read preaching competition, sponsored by the Madison Avenue Presbyterian Church in New York City. The Read Preacher/Scholar award is given to a third-year student in an M.Div. program who exhibits strength in preaching and indicates a commitment to the parish pulpit.

The competition honors Dr. David H.C. Read (1910–2001), who was the pastor of Madison Avenue Presbyterian Church. Since 1991, the first year the competition was held, PTS has had several award winners and finalists.

Borden also won a first-ever competition sponsored by the Jarvie Commonweal Service, an organization that advocates for older people in the greater New York City area. Titled "Song of Our Elders," her sermon for this competition was designed to increase awareness of the needs of older people in the church.

on&off Campus

Spiritual Seniority



Consultation participants

A Consultation on Older Adult Ministry and Aging held March 15–17, 2007, at Princeton Theological Seminary included thirty-one invited experts in the fields of aging and older adult ministry from California, Florida, Illinois, Maryland, Minnesota, New Jersey, North Carolina, Pennsylvania, Tennessee, Texas, Virginia, and Washington DC.

The goal of the consultation was to develop a series of recommendations and strategies for seminaries, associations, judicatories, pastors, and congregations to address the impact of the rapidly growing older adult American population. This was in light of the fact that in 2004, twelve percent of all Americans were 65 and over, and by 2050, people 65 and over will make up twenty-one percent of the U.S. population, according to the U.S. Census Bureau.

Currently, the median age of members of the historical and ecumenical churches (Presbyterians, Methodists, Episcopalians, United Church of Christ, Lutherans, etc.) is over 64; that is, half of all our members are age 64 and older.

The consultation used a working group model consisting of four small groups, each with a writer and a facilitator, that developed recommendations based on previously identified questions. Highlights of these recommendations and priorities were:

- Local churches are the centers for older adult ministry and, therefore, pastoral leadership is vital to successful older adult programs. Consequently, strategies for older adult ministry developed within seminaries, judicatories, regional bodies, and associations need to serve as primary resources to local pastors and congregations.
- Seminaries can focus on older adult ministry and aging issues through faculty development, continuing education courses leading to a certificate in older adult ministry, specialized curriculum, teleconferences, expanded resources in gerontology, and student awards in older adult ministry.
- Seminaries, judicatories, and congregations can explore partnerships with community service agencies, professional and trade associations, and retirement and assisted living communities to complement and expand their effectiveness.
- A new faculty association can be formed for those interested in older adult ministry to support and resource each other. Regional ecumenical and interdisciplinary consultations on the Princeton Older Adult Ministry Consultation model can be organized around the country.

Princeton's consultation, with the theme "Keeping Life's Zest," was part of the third phase of the PTS Older Adult Ministry Initiative, begun in 2004 when professors Donald Capps and Abigail Rian Evans participated in several exploratory meetings. Acting as visionaries behind the project were former president Thomas Gillespie, former dean James Armstrong, and former vice president Gene Degitz, with PTS trustees Jane Wright and David Watermulder. When Iain Torrance arrived in 2004, he gave his blessing to the initiative, and the Practical Theology Department endorsed it.

The first phase involved fundraising, research, and speeches by Evans on older adult and aging concerns at churches around the country. Two focus groups convened at PTS to provide recommendations to the initiative, one including professionals in the field, the other students. A comprehensive bibliography of resources was created. In addition, field trips taken by Evans to church-based older adult ministry programs across the country resulted in the 2005 directory "Innovative Health Ministry Models: Programs for Older Adults That Change Lives."

The second phase included the development of an M.Div. course, "Pastoral Care Ministry with Older Adults," cotaught by Capps and Evans in the fall of 2005, and a continuing education seminar on older adult ministries taught by professor emerita Freda Gardner in spring 2006.

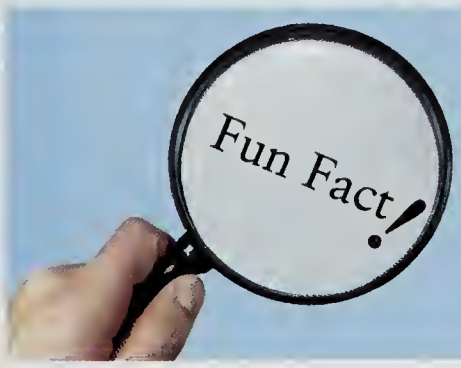
In the third phase, 2006–2007, an in-house publication, *Double Honor to Our Elders: Effective Older Adult Ministries*, was developed by Evans, and a PTS web site for consultation participants was created.

The recommendations of the consultation were used this past October in a continuing education workshop, "Guess Who's Coming to Dinner: Older Adult Ministry in the Congregation," for pastors, lay leaders, and judicatory staff. It was taught by Don Koepke, director of the California Lutheran Homes Center for Spirituality and Aging in California, and Jane Brady, rector of Grace Episcopal Church in New Jersey.

This was the first step in exploring the possibility of a Certificate in Older Adult Ministry through the PTS Continuing Education Center.

An issue of the newsletter *Aging & Spirituality*, published by the Society of Aging, was devoted to the consultation. As for the future, Evans says, "What I see is seminaries beginning to recognize the role of education for future pastors working with older adults, who are the fastest growing segment of religious communities."

—Abigail Rian Evans



Stamp of Excellence

Francis Landey Patton, a Princeton Seminary alumnus, a president of Princeton University, and the twelfth president of the Seminary (1902–1913), was honored as a "Pioneer of Progress" on a commemorative stamp in Bermuda in February 2007, according to the *Royal Gazette Ltd.* In 1950, the Francis Patton Primary School in Hamilton, Bermuda, was named in his honor.

on&off Campus

Heard on Campus

Bill Gaventa, director of community and congregational support at the Elizabeth M. Boggs Center on Developmental Disabilities, "Rights to Living: Pastoral and Congregational Supports for Children and Adults with Disabilities and Their Families."

Gail A. Yee, professor of Hebrew Bible at Episcopal Divinity School, Women in Church and Ministry Lecture, "Sexualizing Women in Biblical Art."

Gerd Theissen, professor of New Testament theology at the University of Heidelberg, Germany, Thompson Lecture, "The New Perspective on Paul and the Psychological Interpretation of His Thoughts."

Anne-Marie Kool, professor of missiology and director of the Central and Eastern European Institute of Mission Studies at Karoli Gaspar Reformed University, Students' Lectureship on Missions, "Trends and Challenges in Mission and Missiology in 'Post-Communist' Europe."

Katherine Tanner, the Dorothy Grant Maclear Professor of Theology at Chicago Divinity School, Warfield Lectures, "Christ as Key."

Ron Sider, president and founder of Evangelicals in Action, professor of theology, holistic ministry, and public policy at Palmer Theological Seminary, "Consistently Pro-Life, Should/Could Evangelicals and Catholics Work Together in a Seamless Garment Agenda?"

M. William Howard Jr., pastor of Bethany Baptist Church in Newark, New Jersey, "Race, Ethnicity, Life in Community."

Karen Jackson-Weaver, executive director of the New Jersey Amistad Commission, the Martin Luther King Jr. Lecture, "Unfulfilled Dreams: A Socio-Historic Analysis of Dr. King's Leadership and the Women Who Shaped It."

Douglas John Hall, professor emeritus of Christian theology at McGill University, and **Harold J. Recinos**, professor of church and society at the Perkins School of Theology at Southern Methodist University, 2006 Princeton Lectures on Youth, Church, and Culture.

Brother John of the Taizé community in France, conversation with students.

Jean Pierre M. Ruiz, associate professor and chair of the Theology and Religious Studies Department at St. John's University, "Of Wandering Arameans and Such: Reflections on Migration, Ethnicity, and Identity in the Hebrew Bible."

Jeffrey L. Stout, professor of religion at Princeton University, Stone Lectures in a series of five lectures and five film screenings, "A Light That Shines in the Darkness: Evil, Egotism, and the Sacred in Film."

Anri Morimoto, professor at the International Christian University in Tokyo, Japan, Toyohiko Kagawa Lecture, "Forgotten Prophet: Rediscovering Toyohiko Kagawa for Japan and America Today."

Service Celebrates Kirkland's Ministry

On November 1, All Saints' Day, a saint in Princeton Seminary's history was remembered.

An evening worship service celebrated the life of one of America's finest preachers, Bryant Mays Kirkland (1914–2000), and appointed the Reverend Janice Smith Ammon to a position established in his honor, the Bryant M. Kirkland Minister of the Chapel.

President Torrance noted how appropriate it was to commemorate Kirkland on All Saints' Day. "He is one of the shaping spirits who formed this school, and one of the great figures of the Presbyterian Church in the United States," Torrance said. Torrance welcomed Ammon as the new minister of the chapel and recognized the presence of Kirkland's daughter, Elinor Kirkland Hite, Class of 1966, at the service.

Laird J. Stuart, Class of 1968 and Kirkland's son-in-law, traveled from his San Francisco parish, Calvary Presbyterian Church, to preach at the service. Titled "Being Courageous–Being Content," Stuart's sermon offered a personal tribute to Kirkland's life. He described the late pastor as "direct, unadorned, and dignified," and summarized Kirkland's ministry and message with the phrase "the courage to be" (also the title of a book by Paul Tillich). He said, "Bryant's style of pastoral leadership must be honored because it allowed us to see more clearly the work of God within him.... We see in his life a courage that came from the presence of a God he learned to trust."

In addition to chairing the Princeton Seminary Board of Trustees for six years (1973–1979) and teaching preaching classes at the Seminary, Kirkland served for twenty-five years as the pastor of the Fifth Avenue Presbyterian Church in New York City, and Stuart called it "providential" that the first person to bear a title named in Kirkland's honor should come from the same church. A 1990 graduate of the Seminary, Ammon was associate pastor for congregational care at Fifth Avenue, as well as, earlier, associate pastor for membership and pastoral care at Central Presbyterian Church in Summit, New Jersey.

At the conclusion of the service, a stream of shadowy, almost spirit-like figures followed a path of purple luminaries to Springdale for a reception in honor of the Kirkland family and Ammon.

—Margaret Fuller



Photo: Matthew Nickel

Left to right: Janice Smith Ammon, Iain Torrance, Laird Stuart, and Elinor Kirkland Hite

on&off Campus

A New Face on PTS Admissions

A recent shift of positions and personnel in the Office of Admissions and Financial Aid has called for some adapting, but in the aftermath Director of Admissions and Financial Aid Matt Spina finds there to be a sturdy team in place.

Joining the admissions crew this year is Carolyn Browning Helsel, a 2004 Princeton Seminary graduate, as associate director of admissions. Mike Livio, former assistant director for admissions and financial aid, has assumed a new title, associate director for financial aid. Victor Aloyo, formerly director of vocations, now heads the newly created Office of Multicultural Relations in the Department of Student Life.

With these changes come added responsibilities for Spina as director. He will administer the Admissions Committee, master's-level admissions, financial aid for all students, some student employment, and the student health benefits program.

Other members of the team have taken on new duties. Helsel's responsibilities include recruitment, running PTS seminars for prospective students, and representing the Seminary at graduate fairs and conferences. Livio works most with the office computer functions and all that pertains to financial aid. As director of multicultural relations, Aloyo will help recruit international as well as underrepresented and minority students.

Spina's goal for the office is to "infuse a more personal touch, showing the human face of the institution in all that we do." This necessitates maintaining a balance between the person-oriented, "old-fashioned" convention, and the more anonymous wave of technological advances. He hopes to ameliorate the online application system and reinforce that Princeton Seminary is not part of Princeton University, a surprisingly common misconception.



Photo: Matthew Wrzeszcz

Left to right: Mike Livio, Matt Spina, and Carolyn Browning Helsel

In addition, Spina wishes to see alumni/ae play a more significant role in the admissions process. He says, "In order to maintain the high quality of our applicant pool, we hope that alumni/ae will partner with us in identifying strong candidates for ministry."

At one time the director of financial aid, Spina later sat on the Admissions Committee before being appointed to his current position. In his twenty-two years working for the Seminary, he unequivocally says that what he enjoys most about his job is "meeting with students face to face, whether prospective, current, or former."

—Margaret Fuller

Finding God's Grace between Dusty Book Covers

Within ten minutes, more than seven hundred dollars was raised and not a single book had been sold. The PTS annual Spring Book Sale, sponsored by the Stewardship and Mission Committee, had officially begun. On a March morning at 6:30 a.m., scores of used booksellers waited at the doors of Whiteley Gymnasium. When the doors opened at nine o'clock, each bookseller paid a twenty-dollar cover charge for first dibs on thousands of books neatly sorted and stacked across the gym floor.

The annual book sale runs for four days, but it takes months of preparation. Committee members collect and receive books, which they then price, sort, and organize. Sometimes gems emerge, like an 1804 five-volume biography of George Washington, or a first edition of *Animal Farm*, both of which arrived, like most of the books, anonymously. Boxes of donated books come from pastors clearing off their shelves, students unloading unwanted textbooks, and other people simply wanting to help and to clean out their libraries. Rachel Pedersen, M.Div. senior and the committee's mission chair, says that whenever they receive these anonymous boxes, "It is one of those moments when you realize grace exists. This job is full of those." Rebecca Montgomery, another M.Div. senior and the Stewardship Committee chair, echoes the feeling. For her, these books are the chance to see the "exponential passing on of the gifts of God's grace."

The 2007 book sale proceeds were the highest ever—$30,000, an increase of more than $3,000 from last year. The Stewardship and Mission Committee reviewed and prayed about applications for book sale grants from overseas institutions. Montgomery said that the overall goal was to "help these places with their own projects and enable them to link into the larger system of aid."

For example, the Theological Book Network had agreed to donate books to the Chin Christian College of Myanmar—if the college had had bookshelves. The Seminary's grant gives them the money for those shelves. In Africa, the Synod of Zambia needs money for the faculty and for several rundown primary education buildings. With the grant money, the synod will renovate the buildings until they are eligible to receive the state's aid, which will pay for teachers' salaries. Subsequently, the money that the synod has been spending on teachers' salaries will be channeled into scholarships for students.



Photo: Rebecca Montgomery

The committee wanted to support the ministry of Kossi Ayedze (Th.M., 1995; Ph.D., 2000), president of Presbyterian Seminary in Togo, his home country. The school expects enrollment, currently at twenty-five, to increase, and hopes to double its 2,000-volume collection in the next few years. Ayedze applied for and received a book sale grant to help meet the costs of theological books, computers, desks, and chairs for the school's library.

Montgomery says this is the best part of her work—"helping give people the things they need, to do what God wants them to do."

—Kathryn Lester

on&off Campus

Feeding God's Sheep: BGLASS Week at PTS

One Friday afternoon in April, the smell of barbeque and the sound of jazz drifted across the quad. Students lounged on the grass, filling the campus with bright colors from the t-shirts that many of them wore. Although every shirt was a different color, each had the same phrase: "Celebrate Diversity." It was the end of the annual BGLASS week. It was also the annual Southern Society barbeque. For the first time, at the initiation of BGLASS leaders, the two organizations collaborated for an afternoon picnic.

BGLASS is a student organization for Bisexual, Gay, Lesbian, and Straight Seminarians. Every year, they present a week of events for the PTS community. This year's events included three lectures, worship services, a movie night, a panel discussion, a dance, and the picnic. Midway through the week, many students participated in a national Day of Silence, a day where students willingly silenced themselves in order to bring attention to those people who are unwillingly silenced because of discrimination and persecution.

At a Wednesday panel discussion about thirty-five students gathered to hear three students share their journey to seminary. The speakers had different perspectives on being a member of the PTS community. M.Div. senior Robin Reinhard said she did not answer a call to seminary willingly. "I felt like I had been dragged. I was actually pretty bruised about it.... This has been a difficult journey, but my call to ministry is inclusive of my call to PTS." Quoting John 21, where Jesus commissions the disciples to "Feed my lambs," Reinhard said, "I am not here for myself, but rather to tend God's sheep, which includes members of my community: gay, lesbian, transgender, and bisexual individuals."

Darnell Moore, a 2007 M.A. graduate, said that he found "PTS provided me the space to flesh out what I thought theologically." Ursula Cargill, a 2007 M.Div. graduate, said, "We are to love everyone to a certain degree and it is great when you can love someone totally. I still consider myself a work-in-progress. If people can't embrace me totally as an African American lesbian, then I look at that as their own journey."

BGLASS hoped to offer the PTS community a chance to participate in that journey.

Sixty Years after *Everson*

Sixty years ago and ten miles from Princeton Seminary, a landmark court case set a new precedent for church-state relations. The case was *Everson v. Board of Education of Ewing Twp. et. al.*, brought by Ewing resident Arch Everson. Everson challenged the Board of Education, which was reimbursing parents for public bus transportation to private Catholic schools, arguing that the practice violated due process and the First Amendment requirement that "Congress shall make no law respecting an establishment of religion." The decision handed down in February 1947 ruled that the First Amendment prohibition of laws restricting an establishment of religion applies to the states, defined the clause as mandating a "wall of separation" between church and state, and ruled that publicly funded religious school bus transportation did not violate this amendment.

But the 5–4 decision didn't end the conversation, and Americans still refer to *Everson* when arguing such issues as school prayer, private school vouchers, and the "under God" clause of the Pledge of Allegiance. Princeton Seminary's Center of Continuing Education endeavors to be a place for conversation, and in February, in honor of the sixtieth anniversary of the *Everson* decision, the center hosted a panel discussion about the history and current manifestations of the issues surrounding the case.

The panel included Larry Stratton, PTS Ph.D. candidate, lawyer, and former adjunct professor of law at Georgetown University; Carl Esbeck, professor of law at the University of Missouri School of Law and chief architect of the Bush administration's faith-based initiatives; K. Hollyn Hollman, general counsel for the Baptist Joint Committee for Religious Liberty; T. Jeremy Gunn, director of the Freedom of Religion and Belief Program at the ACLU; Joseph Viteritti, professor of public policy at Hunter College, CUNY; Marci A. Hamilton, chair of public law at the Benjamin N. Cardozo School of Law at Yeshiva University; and Nancy J. Duff, professor of Christian ethics at the Seminary.

The panel represented a diverse range of views and covered the *Everson* case in historical context, the Blaine amendments, the Bush administration's faith-based initiatives, and legal and theological perspectives on the future of church-state relations. At one end of the spectrum, panelists argued against positions that can be hostile to religion. Regarding faith-based initiatives, Esbeck argued in their defense, saying that government indifference to religion is not neutral. At the other end of the spectrum, panelists questioned the possibility of impartiality on the government's part. Hollman argued that the government cannot be neutral toward religion when it is in the position of deciding which religious organizations receive funding and which do not. "Religion [in America] has been self-supported and self-regulated, and those two things go together," she said. In closing remarks, Hamilton expressed a similar concern, saying that "the wonderful thing about America is that you can challenge the government. Nothing challenges the government like religion—unless religion is beholden to the government." By offering continuing education credits to attorneys and teachers, the Seminary attracted a diverse group. Many who attended were invested in the topic both professionally and personally, including an associate commissioner from New York State's Education Department, and those whose churches were using government funds to fund their programs. Thomas E. Fisher (Class of 1958), the son of the Ewing superintendent of schools when *Everson* was decided and an ordained Presbyterian minister, remembers discussions of the case around the family dinner table. "It's a vital topic, and I'm delighted to see PTS involved," he said.



—Heather Roote Faller

on&off Campus

Bridges over Troubled Water

Last February, nine pastors from the Building Bridges Project spent a week in New Orleans doing hurricane relief work. We spent the week mucking out hurricane-flooded homes and working on a Habitat for Humanity house. It was satisfying but sobering work. There is still great need nearly two years after Katrina and Rita.

The trip was a great way to complete the Building Bridges Project, a grant project of Lilly Endowment Inc. and PTS's Institute for Youth Ministry that began in 2004. The project was designed with two purposes: providing education and community for a cohort of pastors, and learning about youth ministry from the congregations those pastors serve.



Building Bridges mission trip pastors in New Orleans

The Building Bridges pastors serve in a variety of congregational contexts, yet share a calling for ministry with youth. Their congregations vary in denomination (6), size (250–5,000 members), and geographic region. The ecumenical flavor of the group has been a great gift. As one pastor said, "It's great to talk about youth ministry theologically with folks from other traditions. We learn from each other." Learning together has been one of the project's hallmarks. Building Bridges pastors have attended the Princeton Forums on Youth Ministry twice, once with lay leaders from their congregations. They and their spouses gathered for a weekend to talk about healthy pastoral practice and family life. Most pastors on the New Orleans trip had already taken their youth groups to the Gulf to do hurricane relief work, but were eager to go again. One said, "This is the first mission trip I've been on in fifteen years where I wasn't a leader. This was a chance for me to come and just serve."

Pastors relish an opportunity to participate in learning and service, with someone else in charge. The opportunity to receive, rather than lead, is a welcome gift. Pastors need authentic community with peers who understand the rhythm of their lives. "I don't have anybody to really share with in my current context," one pastor commented. "When our Building Bridges group gets together I most enjoy the community. It gets lonely where I am."

As project coordinator, I've had the privilege of visiting the Building Bridges congregations. I've conducted more than 300 interviews with youth, parents, volunteers, and staff members in each congregation to learn about youth ministry there. I've seen some intriguing similarities in these churches. For example, in each congregation there are adults whose avocation is hanging out with kids. One sponsor said, "Being part of youth ministry has changed my life. My faith is stronger for having been part of young people's journeys."

There's a sense of community in these youth ministries: "I go to a school where there are thousands of kids...in my youth group, people know me and it matters that I'm there," one young person reported. Service-learning is also integral in youth ministry. One pastor said, "If I can get them away from home, in another community, and they can do something for others, they begin to see faith with new eyes. They connect that Jesus served others, that this is our call, that this is our life."

Find more information on the Building Bridges Project at www.ptsem.edu/iym/research.

—Leslie Dobbs-Allsopp
Building Bridges Project coordinator

Katrina: Two Years Later

Two years after Hurricane Katrina, the world has moved on. But much of the Gulf Coast hasn't, and members of Princeton Seminary's faculty, staff, and student body are keeping faith with those affected. In May, professor Chip Dobbs-Allsopp, director of student relations Cathy Cook Davis, three students, and four members of the Facilities Department went to Gautier, Mississippi, to work with Presbyterian Disaster Assistance.

With the support of President Torrance and senior vice president John Gilmore, the facilities workers received paid time off for the trip. Travel costs were pieced together with proceeds from the Annual Stewardship Booksale, scrap metal donations from the grounds crew, and contributions from their own pockets. Two years after the storm, much of the cleanup is done, and PTS's HVAC mechanic Scott Martin noted that now skilled labor is desperately needed. Members of the Facilities Department say that they have wanted to serve in the Gulf since the storm hit.

Director of facilities German Martinez said that his job is "not a career—it's a devotion," and that many of his employees feel the same way, "because we are a service-oriented department." Luis Orellana, who as worked in maintenance at PTS for twenty-one years, said he offered his service in the Gulf "in the name of God," and noted that when the group left Mississippi, the owner of the house they'd worked on "was almost crying...she said she was recovering her faith."

By day, the group spackled, hung sheetrock, and put in electrical wiring. By night, they sat around a lantern and swatted mosquitoes, swapped stories, and talked theology. "I haven't laughed so much in one week as I did then," carpenter Patrick Schretlen said. "The most rewarding part of the trip was that I left Princeton as an employee, and I came back realizing I am a member of a community."


Mission trip participants

on&off Campus



Photo: Matthew Nickel

Jacob Willard-Crist (left) and Semaj Vanzant

Toil and Trouble Brew in Scheide Hall

In mid-April, Scheide Hall rang with shouts of vengeful rage and witches' cackles. *Macbeth* had taken center stage.

Every year the Seminary's Speech Department produces a play directed by Robert Lanchester, assistant in speech. For the past fourteen years, Lanchester has worked to make drama a part of the seminary experience. "Every year, it has been providential that people have arrived to sustain the plays that I wanted to do. Some years, I'm not so sure if people are going to show up!"

Last year, Lanchester knew he wanted to do a Shakespeare play with a strong male lead. "Shakespeare, more eloquently and thoroughly than anyone else I know, explores the world of the guilty conscience." He liked *Macbeth* specifically because it is a "pocket history of sin, from the Garden of Eden to the harrowing of Hell."

Nick Preuninger, an M.Div. senior who played the role of Macbeth, came to seminary as a theater and religion major. He didn't know PTS offered drama. "I wanted to study religion, but found I have an ongoing passion for theater." Now he is trying to figure out how to combine his interests. "More and more I see how ministry and drama are inseparable for me, with each informing the other."

On the other hand, Crawford Brubaker, an M.Div. middler who played the role of Porter, was never involved in theater before. He came to auditions wanting to try something new. "I thought the last chance to do drama for fun was in high school." He appreciates how it was a "different rhythm from reading books, a different way of learning through fellowship." Getting to know new PTS people outside of a classroom setting made the experience fun. "I would recommend doing a play to anyone," he said.

Breaking Up Is Hard to Do

PTS Alumnus and Professor Named President of Union-PSCE

When Brian Blount came to PTS as a student in the fall of 1976, he had no idea where his journey would take him. After pastoring a church in his native Virginia, he joined the Princeton Seminary faculty in 1992, was named the Richard J. Dearborn Professor of New Testament Interpretation in 2004, and was a beloved professor of generations of students for whom his probing questions and challenging interpretations were catalysts for their own thinking on the Book of Revelation or the Gospel of Mark. Now as president of Union Theological Seminary-Presbyterian School of Christian Education, effective July 2007, Blount hopes to continue to be a catalyst for students to become "leaders who will move the church forward."

Faculty, staff, and students will miss Blount, and he will miss Princeton Seminary. "PTS is home for me, it's where I learned to think theologically," he said. "I have a rich sense of appreciation for my time here, I can't put it into words."

At a dinner celebration in June, Professor Geddes Hanson, Professor Peter Paris, and students and alumni/ae paid tribute to Blount. Jacob Cherian, one of Blount's students and also his Ph.D. advisee, said that Blount's teaching and mentoring "emboldened" him to be creative in his dissertation, titled "Toward a Commonwealth of Grace: A Plutocritical Reading of Grace and Equality in Second Corinthians 8:1–15." "Plutocritical" (*ploutos*=wealth) is a term Cherian coined to refer to a hermenutical posture that critically evaluates the economic implications of a given theological or socio-ethical construction. "Professor Blount gave us space to feel free to disagree with him openly, and pushed us to think," said Cherian, who after graduating last May returned to teaching at Southern Asia Bible College in Bangalore, India.



Encouraging people to strike out in new directions is Blount's trademark. In his final sermon at the Seminary in Miller Chapel in April, Blount preached on Mark 14:22, a text in which Jesus takes bread and breaks it at the Last Supper with his disciples. "Breaking away is hard, but we're called to break up, break out, and break through, and out of that can come growth. I trust God is behind that," Blount said.

Recalling that preaching moment in Miller Chapel, Blount remembered "looking out and feeling a sense of connection, an Amen sort of moment," referring to the twenty-four elders and seven cherubs crying out in call and response in the Book of Revelation. "That experience of preaching was an Amen experience," he said.

—Heather Roote Faller

on&off Campus

A Poem of Faith: Essay by Darrell Guder Inspires Hymn


Darrell Guder

For hymn writer Brian Wren, writing what he calls "hymn poems" is a way of doing theology. His hymn text "Thank You, God, for Past and Present," published by Hope Publishing Company, was commissioned by the First United Methodist Church of Chicago's 175th Anniversary Committee, and was inspired in part by an essay, "The Nicene Marks in a Post-Christendom Church," by Darrell Guder, dean of academic affairs and Henry Winters Luce Professor of Missional and Ecumenical Theology, published in the August 14, 2006, issue of *The Presbyterian Outlook*.

In his essay, Guder argues that by reversing the order of the Nicene Creed's four "marks of the church" to read "apostolic, catholic, holy, and one," the church's life can be seen from a missional perspective; the church is sent out to fulfill God's mission in the world. "The clarity and creative flair of Guder's essay excited me, and suggested the outline of the hymn," said Wren. "A hymn is first and foremost a poem of faith." His hymn-poem takes each mark in turn, with the first verse focusing on thanksgiving, the second on the church's apostolic nature, the third on its catholicity, the fourth on its holiness, and the last on its oneness. The hymn ends with questions that "leave us helpfully and missionally unsettled," said Wren.

Wren's work has been published worldwide and appears in hymnals of all denominations and traditions. Ordained in Britain's United Reformed Church, Wren was from 2000 to 2007 the first holder of the John and Miriam Conant Chair in Worship at Columbia Theological Seminary. He is the author of *Praying Twice: The Music and Words of Congregational Song* (Westminster John Knox Press, 2000).

Music for the hymn was composed by Richard Webster, associate director of music at Boston's historic Trinity Church. His tune is called CHICAGO TEMPLE. The hymn can also be sung to IN BABILONE or HYFRYDOL.

Guder called the honor a "delightful and humbling surprise," and was pleased that the hymn "catches the spirit of missional conversion, which is so much my concern. I am impressed by the fact that the combination of lyrics and melody can, in fact, say so much more than a mere prose essay."

To read Guder's article, go to http://www.pcusa.org/oga/perspectives/oct06/nicene-marks.pdf

—Heather Roote Faller

Thank you, God, for past and present,
for a future yet unknown
and for countless gifts and talents,
ours to offer, yours to own.
Thank you for our best traditions
richly able to endow
ventures new to find and follow
where your love is leading now.

Send us out to work and witness
with a message glad and clear:
"Jesus Christ, God's Word and Wisdom,
lives, and moves among us here.
Though we fail, fall short, and falter,
Christ redeems the way we live
as we learn to care and listen,
be forgiven, and forgive."

Reconfigured and translated,
joy in Christ, our common hope,
shines through varied forms and faces,
rich in detail, vast in scope.
Give us, as we serve your mission,
faith that welcomes and explores,
guided by a common vision—
open hearts and open doors.

Lead us by your Holy Spirit
as the way of Christ we trace,
not dividing clean from dirty
but aglow with healing grace,
grace abounding, pure compassion,
holy love embracing all,
calling us to holy living,
faithful, worthy of your call.

If the world observes and listens,
testing if our words ring true,
will our work and worship offer
glimpses of a world made new?
Will the souls we gently beckon,
never hustled or enticed,
see in us a moving image
of your love in Jesus Christ?

Second Princeton-Prague Symposium Held at Princeton Seminary

Princeton Seminary hosted the Second Princeton-Prague Symposium, "Methodological Approaches to the Historical Jesus," April 18–21, 2007. Petr Pokorny, from Charles University in Prague, Czech Republic, spoke about the First Princeton-Prague Symposium, which was held in Prague in 2005. Geza Vermes from Oxford University gave a lecture titled "Reflections on Methodology and Jesus Research," and James H. Charlesworth, the George L. Collord Professor of New Testament Language and Literature at Princeton Seminary, also addressed the group.

The Princeton-Prague Symposium on the Historical Jesus meets biennially in Prague or Princeton. Those in attendance in Prague in 2005 voted to meet two years later in Princeton, and the 2009 symposium will be held again in Prague. The proceedings are being published by Eerdmans.

on&off Campus

New Faculty and Staff

Kenneth G. Appold was named the James Hastings Nichols Associate Professor of Reformation History with tenure, effective July 1, 2007. Appold earned his B.A. (1987), his M.A. (1990), his M.Phil. (1992), and his Ph.D. (1994) from Yale University, and his Dr.theol.habil. from the Martin-Luther-Universität Halle-Wittenberg in Germany in 2001. His previous position was as a research professor for the Institute for Ecumenical Research in Strasbourg, France.



Photo: Meagan Cracraft

Kenneth G. Appold

John R. Bowlin was named the Rimmer and Ruth de Vries Associate Professor of Reformed Theology and Public Life with tenure, effective July 1, 2007. Bowlin earned his B.A. from St. Olaf College in Northfield, Minnesota, in 1981, his M.Div. from Union Theological Seminary in New York in 1985, and his M.A. and Ph.D. from Princeton University in 1987 and 1993 respectively. He previously taught as associate professor of religion at the University of Tulsa in Oklahoma.



Photo: Meagan Cracraft

John R. Bowlin

Yolanda Pierce was named the Elmer G. Homrighausen Associate Professor of African American Religion and Literature and Liaison with the Princeton University Afro-American Studies Program with tenure, effective July 1, 2007. Pierce earned her A.B. from Princeton University in 1994, her M.A. from Cornell University in 1997, and her Ph.D. in English from Cornell University in 1999. She previously taught as associate professor and was the director of graduate studies in the Department of English at the University of Kentucky.

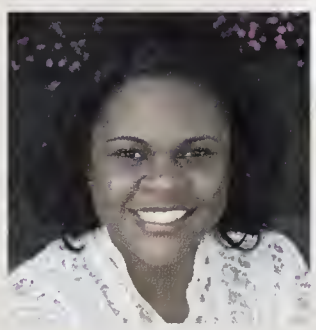


Photo: Rachel Achtemeier

Yolanda Pierce

Luke A. Powery was named the Perry and Georgia Engle Assistant Professor of Homiletics, effective July 1, 2007. Powery earned his A.B. from Stanford University in 1996, his M.Div. from PTS in 1999, and his Th.D. through Emmanuel College, University of Toronto in Toronto, Canada in 2007.



Photo: Rebecca Montgomery

Luke A. Powery

Cephas Narh Omenjyo has been appointed the John A. Mackay Professor of World Christianity for the 2007–2008 academic year. He is senior lecturer in the Department for the Study of Religions at the University of Ghana, Legon.



Photo: Jonathan Kuehn

Cephas Narh Omenjyo

In addition, **Sally A. Brown** was promoted to the rank of associate professor with tenure, **Robert C. Dykstra** was promoted to the rank of professor, and **Deborah van Deusen Hunsinger** was promoted to the rank of professor, all effective July 1, 2007.



Photo: Matthew Nickel

Sally A. Brown

In other news, **Rosemary Mitchell**, CFRE, is the new vice president for Seminary relations. She earned her B.A. from the State University of New York at Cortland in 1974, and her M.Div. from PTS in 1977. She previously served as executive director of the Women's Foundation of Genesee Valley, a non-profit founded in 1994 to provide grants that fund economic self-sufficiency programs for women in a seven-county region in upstate New York. Before that she was copastor of Downtown United Presbyterian Church in Rochester, New York.



Photo: Matthew Wrzeszcz

Robert C. Dykstra



Photo: Meagan Cracraft

Deborah van Deusen Hunsinger



Rosemary Mitchell

Janice Smith Ammon was appointed the Bryant M. Kirkland Minister of the Chapel, effective July 1, 2007. She earned her B.S. from Widener College in Chester, Pennsylvania, in 1978 and her M.Div. from PTS in 1990. She previously served as associate pastor for congregational care at the Fifth Avenue Presbyterian Church in New York City, and as associate pastor for membership and pastoral care at Central Presbyterian Church in Summit, New Jersey.



Photo: Rebecca Montgomery

Janice Smith Ammon

Deborah Kerr Davis was appointed director of field education, effective July 16, 2007. She earned her B.A. from Dickinson College in 1976 and her M.Div. from PTS in 1979. She had been the chaplain at the University Medical Center at Princeton and director of the Department of Religious Ministries for Princeton HealthCare Systems.



Photo: Rebecca Montgomery

Deborah Kerr Davis

Carolyn Browning Helsel was appointed associate director of admissions, effective July 16, 2007. She earned her B.A. from Whitworth College in 2001 and her M.Div. from PTS in 2004. She previously served as associate pastor of John Calvin Presbyterian Church in San Antonio, Texas.



Photo: Matthew Wrzeszcz

Carolyn Browning Helsel

Lori A. Neff was appointed associate director of field education, effective July 1, 2007. She earned her B.S. from Manchester College in 1985, her M.A. from Bowling Green State University in 1987, and her M.Div. from PTS in 2007. She previously served as a campus ministry consultant for Trenton Area Campus Ministries and assistant dean of students at Franklin College in Franklin, Indiana.



Photo: Rebecca Montgomery

Lori A. Neff

Color PTS Multicultural

summer/fall 2007–winter 2008

A kaleidoscope is an instrument containing beautiful pieces of colored glass so placed that when it is turned, the glass pieces are reflected in an endless variety of patterns. Similarly, a community of people, created from the fascinating variety of culture, race, and gender, offers many perspectives on life and faith as those individuals interact. This feature explores in particular how women, people of Hispanic background, and multiculturalism itself contribute to, and challenge, the Princeton Theological Seminary community, and the church.



Photo: Becky White Newgren

Victor Aloyo

Sharing Table Fellowship

New Office of Multicultural Relations at Princeton

by Heather Roote Faller

With the rise of technology, globalization, migration, and immigration, the world is getting smaller. On a daily basis we can watch events unfolding in real time on the other side of the world via the Internet, using a computer manufactured in another hemisphere, and then discuss those events over lunch with people from another continent. More voices are entering the conversation, voices that need to be heard. But without leadership, dialogue, and a conscious effort to understand the other, this plurality of voices can fall into cacophony, and communion can break into chaos.

It is in this context that Princeton Seminary has established an Office of Multicultural Relations, the first of the Presbyterian seminaries to do so. Located in the Department of Student Life, the new office will focus on the concerns of international students, and promote campus programs relating to opportunities for and appreciation of multi- and crosscultural experiences. It will also facilitate the life and work of the racial-ethnic councils of the faculty, and assist various Seminary constituencies in providing learning opportunities regarding multicultural and racial-ethnic concerns.

Plans for an office to meet these goals have been in the works for some time. Dean of Student Life Nancy Lammers Gross remembers that former dean Jeff O'Grady made sure to highlight it in their transition meeting. "We hoped that [such an office] would make us more responsive to our mission statement regarding diversity and multiculturalism, so that we are an open place where everyone has a voice and a stake in institutional and community life," she said.

William Shurley, former moderator of the Seminary's Student Government and a 2007 graduate, says, "It was my experience as a student that Princeton Seminary's diversity was a great strength. At the same time though, the great diversity among the student body sometimes led to our differences in how we experienced our socio-economic, theological, racial, and gender backgrounds becoming divisive."

The Reverend Victor Aloyo (M.Div., 1989), formerly director of vocations, will lead the new office. Aloyo's whole ministry has been marked by working among people from a variety of cultures, from pastoring a multilingual church in Brooklyn to serving as program director of the Hispanic/Latino(a) Leadership Program (HLP) under the auspices of the Center of Continuing Education. He came to Princeton as a student seeking just such experiences of cultural richness. "I needed to experience theological education in a culture other than my own," he said. "I needed to experience diversity of thought, and I needed a whole different understanding of the church." Aloyo grew up in Brooklyn, and said that at PTS he met people from Washington, Florida, Texas, and Ohio, and "their stories opened my eyes to the reality that the world is bigger than Brooklyn."

The Seminary's strategic plan takes this reality into account: the world is bigger than Brooklyn, and bigger than Princeton, and bigger than the United States. Christianity, too, is expanding beyond the borders of the "global North," that is, Europe and the U.S.

Color PTS Multicultural

Also, the center of gravity of the faith is shifting to the "global South," that is, to Africa, Asia, and Latin America.

The strategic plan affirms that the Seminary's mission is to prepare men and women for ministry, and that the context of ministry has changed, requiring "more collaboration with other disciplines and engagement with other faith traditions." As the Seminary endeavors to form "leaders who will be fluent, courageous spokespeople who are capable of being both insiders and outsiders…who do not fear, but welcome, what is unfamiliar and complex…who will challenge the sectarianism of modern intelligentsia and cultural and national xenophobia," it must collaborate with research institutions and congregations here and abroad, and it must begin this collaboration with the students on its own campus.

The students who live, study, and worship together on the Seminary campus come from all fifty states, and this year's M.Div. junior class alone includes fifteen new African American students, three new Hispanic students, and sixteen new Asian/Pacific Islander students, as well as twenty-two new international students representing Cameroon, Egypt, Ethiopia, Germany, Ghana, Hong Kong, Hungary, Korea, Myanmar, Russia, Scotland, and Taiwan. This diversity creates new opportunities for dialogue, for learning, and for sharing the gospel.

Aloyo acknowledges that some people may experience this larger, and at the same time shrinking, world as a threat to community and identity. He says, "The dominant culture tells us to hold on to our identity, or our integrity is jeopardized." However, he believes multiculturalism can enhance identity and integrity, and he explains the importance of a multicultural identity: "'Multicultural' means all cultures, not just immigrant groups; we are all from different cultures, and our question is how to create a better atmosphere for dialogue. Whether one's ancestry is European, South American, Asian, or African, we all have something to bring to the table."

Shurley is optimistic about the mission and potential of the new initiative. He says, "It is my great hope that the new Office of Multicultural Relations will help remind all of us that as part of the Princeton Seminary family, our unity is in our shared faith in Jesus Christ, and that we can marvel at the myriad ways God allows us to experience that faith."

Sharing table fellowship with those who are different was threatening to many in Jesus' day, and is threatening to many still, but in the end, Aloyo sees a diverse community as an opportunity, and facing resistance to it as a key part of the work his office will do.

"We are called to relate to one another, and not only to relate to those who are just like us. There will always be resistance: change is taking place, and we as human beings don't like change. I welcome that resistance as a good starting point for conversation."

For Aloyo, resistance is not the end of dialogue, but where it begins. He welcomes conversation with alumni/ae about their experience at PTS around multicultural issues; he can be reached at multicultural@ptsem.edu. ▮

Pied Beauty

Gerard Manley Hopkins (1844–1889)

Glory be to God for dappled things—
 For skies of couple-colour as a brinded cow;
 For rose-mules all in stipple upon trout that swim;
Fresh-firecoal chestnut-falls; finches' wings;
 Landscape plotted and pieced—fold, fallow, and plough;
 And all trades, their gear and tackle and trim.

All things counter, original, spare, strange;
 Whatever is fickle, freckled (and who knows how?)
 With swift, slow; sweet, sour; adazzle, dim;
He fathers-forth whose beauty is past change;
 Praise him.

PTS Women's Center Celebrates 35 Years

by Kathryn Lester

When she heard Katharine Sakenfeld's name, Freda Gardner realized that life was about to change. There would now be two female voices on the PTS faculty instead of one. Gardner, now professor emerita of Christian education, became the first female faculty member when she joined the Seminary faculty in 1961. Katharine Doob Sakenfeld, the William Albright Eisenberger Professor of Old Testament Literature and Exegesis and director of Ph.D. studies, joined the faculty in 1970 as only the second woman. That year ushered in the beginning of the 1970s, a decade that Sakenfeld called, "transformative." One year after Sakenfeld's arrival, these two women helped found the Women's Center.

Last March, about sixty women gathered in the Main Lounge to celebrate the thirty-fifth anniversary of the Women's Center. A series of events culminated in a banquet on Friday night. After an introduction by President Iain Torrance and a musical interlude by four female students, Sakenfeld was honored for her work over the past thirty-seven years.

She spoke about the changes since she started teaching at PTS. In the twenty-five years between 1945 and 1970, only fifty women received degrees; in 1970, about ten women were on campus, a number small enough that, when all the women were moved into dormitory housing, they fit on one floor of one dorm. In 1975, about fifteen women graduated, and by 1980 that number had more than doubled. The number has continued to increase. The Class of 2009 includes fifty-three women and is the first class in PTS history to have a female majority.

Despite her hesitations about teaching at a seminary, Sakenfeld said, "God was good." At PTS, she met Gardner, an "extraordinary role model on how to survive this place and still be a prophetic witness. She would take the time and energy to raise questions and issues." In 1971, Gardner sent a memo to then-president James McCord about beginning a formal organization for the women on campus. She believed they needed a "safe space" where they could honestly talk about current anxieties and future expectations. This marked the beginning of the Women's Center.



Photo: Matthew Wrzeszcz

Elizabeth Edwards (left) and Katharine Doob Sakenfeld at the Women's Center celebration

The women met in the Stuart Hall basement, surrounded by sheetrock and mold. To make that space their own they decided to paint a wall mural. After discussing biblical texts with a local artist, they agreed to depict the story of Zelophehad's daughters demanding their inheritance, a story recorded in Numbers, chapters 27 and 36. The artist designed the mural, and each woman participated in the painting. It graced the basement until Stuart Hall was renovated in 1986. In 1992, the Women's Center moved to the lower level of the Mackay Campus Center, where it is located today.

In 1976, Gardner and Sakenfeld taught the first women's studies course together, initially covering issues of feminism, racism, and classism because no other course did. Later, the class narrowed its scope to focus on theological and ministerial issues in women's studies.

Such courses were important in part because at the time women had to carve out their own way. Sakenfeld said that when she was growing up, she had no example of a female minister, or even a female Christian educator. Even after attending Harvard University Divinity School and being ordained, she had not yet met another ordained woman. And before she came to Princeton Seminary, Sakenfeld said she "hadn't heard the word 'feminism.' If anyone had said that it was about being a pioneer, I would have headed in the opposite direction as soon as possible."

Yet for many women at the time, being a pioneer was inevitable. Many would be the first women in their congregations to go to seminary, the first to lead worship, or the first to preach. Rose Mitchell, a 1977 M.Div. graduate and now vice president for Seminary relations, recalled the time she



Photo: Matthew Wrzeszcz

Women students sing for their "foremothers" at the Women's Center celebration.

Color PTS Multicultural

prayed at a church's session meeting. "It got into the minutes that I was the first woman to pray at the meeting. I was not aware of that milestone, but for everyone else it was a big deal."

The all-male norm was powerful, deep, and wide. Sakenfeld recalled a heading in the Speer Library card catalogue: "Man—including women." She told how one day in class a professor, as usual, turned to his coed class and said, "Gentlemen, let us pray." A voice rang out, "And women!" She recounted how Gardner, in her first years on the faculty, received an application for a faculty retreat that asked, "Which gentleman would you like to serve as your roommate?" Somehow, she did not believe they had coed rooms in mind!

And students' attitudes weren't always supportive. "I came to seminary feeling called, but ninety-five percent of the men thought we were here to find husbands!" said Gail Ricciuti, a 1973 M.Div. graduate. "It took twenty-four to forty-eight hours after getting here for me to become a feminist. The men took themselves for granted. They would ask women, 'Why are you here?' and that question made no sense to me!" Ricciuti went on to become the first female minister to be vice moderator of the General Assembly of the Presbyterian Church and now teaches preaching at Colgate Rochester Crozer Divinity School.

Some men did offer support. The Men's Auxiliary to the Women's Center was founded in 1975. Paul Rorem, now PTS's Benjamin B. Warfield Professor of Medieval Church History, was a seminarian at that time and a founder of the auxiliary. They started a bake sale, to show their support. An invitation to the Seminary community read, "Having our sisters prepare [for the ministry] with us is new. This bake sale is one concrete way to show support for the only organization to support these sisters—the Women's Center." The sale was named the Bobby Riggs Memorial Bake Sale, in honor of the male tennis player whose career died after he boasted that he could beat any woman in tennis—and then lost a nationally televised match to Billy Jean King. One year, "in honor of our namesake," the bake sale auctioned off a giant tennis racquet cake. Today the bake sale continues, and still offers a significant financial contribution to the Women's Center's outreach programs, like Womanspace, a local agency that works to end domestic violence.

The Women's Center today wants to "give space and time for people to talk about what women face during and after seminary," said 2007 M.Div. graduate Jessica Hauser Brydon, who served as co-moderator of the center in 2006–007, along with M.Div. senior Alisa Ferlicca. Brydon said that the center's objectives include "bringing in other voices" through collaboration with other campus organizations. For example, in February, the Women's Center cosponsored a worship service with the Association of Black Seminarians. There are also efforts to integrate different theological views and not worry so much about all women being on the same page. "We now have theological and denomination diversity," said Brydon. "We can hold each other accountable."



Photo: Matthew Wrzeszcz

Sally Brown, left, talks with Mary Lee Fitzgerald at the celebration.

Like the first class in women's studies, the women of today's Women's Center know that racism and sexism are part of the same matrix of patriarchal power, and both must be challenged. "I got involved as a woman who wishes to bridge gaps and heal race relations," said Tiffani Mitchell, an M.Div. senior, who is a board member of both the Women's Center and the Association of Black Seminarians. "I came to the Women's Center because I am interested in women's issues, first and foremost. But I also came because I don't think that a campus of this size and racial diversity should have an all-white board. Period."

Along with worship services, the Women's Center sponsors lectures, panel discussions, monthly lunches with female faculty members, and workshops on domestic violence and other topics of concern to women.

Brydon and Ferlicca urged women on campus to participate in these opportunities, to study with "female professors.... Go hear women preach, teach, and lead in churches and social service organizations.... Be intentional about getting a field education placement where you can work with a woman. It is important to have a good support network."

Louisa Watkins, an M.Div. middler, said that she came to seminary looking for strong female friends and teachers. "The PTS faculty, especially professors like Sakenfeld, have not shied away from these [feminist] issues. They have continually reasserted this question of being female as a question for the church. I appreciate that because I have to ask, 'What does it mean to be female in the church? How do I interpret the Bible as a female? What is my ability to embrace the theology of the Bible and the church?' If I overlook those questions, I am overlooking my role in the church and the church's role in the lives of so many."

Tiffani Mitchell said, "When I see a woman in the ministry and academy, it gives me an idea and picture of what I can do.... When I see the things that fellow students are doing with their experience as Black females, I realize that I am in the company of greatness. That is what makes me appreciate my role on campus." ▮

Kathryn Lester is a middler M.Div. student at PTS.



Photo: Matthew Wrzeszcz

"Picturing Paradise: Textiles from the Peruvian Women of the Pamplona Alta as Visions of Hope"

The textile exhibit *Picturing Paradise*, on display in the Erdman Art Gallery in the fall, featured pieces from Peruvian women of the Pamplona Alta. These women live with their families in a shantytown of Lima, Peru, and create detailed, colorful textiles expressing their visions for a more hopeful future. The exhibit was a testament to their optimism and dedication to strive for better living environments for all living things.

Curator Rebecca Berru Davis, a doctoral student in art and religion at the Graduate Theological Union in Berkeley, California, acquainted herself with the women of the Compacto Humano cooperative in January 2006 during a three-week fieldwork trip. The trip and the exhibit were part of Davis's master's program in art history at the University of St. Thomas. While Davis was visiting Princeton Seminary in March to be interviewed for a scholarship award from the Hispanic Theological Initiative (HTI), Joanne Rodriguez, HTI's director, read about the textiles (or "cuadros") on Davis's résumé and was interested. She suggested that Davis submit the textiles for exhibit in the Erdman Gallery.

At her presentation for the exhibit's opening on November 1, Davis said, "While spending time getting to know the women and their art, I was struck by the strikingly positive images they created despite their austere surroundings. I wondered how they persevered, so I asked them to draw from a past event or their present reality to illustrate what inspired or motivated them to carry on each day."

Funded by grants from the Luanne Dummer Center for Women at The University of St. Thomas and the Society for the Arts and Religion in Theological Studies Luce Fellowship, *Picturing Paradise* was divided into two themes. The first, Hopes and Dreams, reflected the artists' hopes for themselves, their families, and the world they live in. The second, works of Inspirations and Motivations, displayed their ideal communities and environments, and the resources that nature provides, sustaining them.

An album at the exhibit contained photos of the artists and their families, with statements written by each artist explaining what the artwork represented for them. For some, it was the simple hope of owning a car or a home, so they could have a family life, pursue an education, and work in a steady profession. For others, it was a dream of a peaceful world without war. Lucy Garcia Corahua wishes to live in a world without racism and violence, and where the environment is more habitable for animals, so humans can share the land with them fairly once again. Karina Heredia Vela dreams of getting an education, getting married, and having a professional career—opportunities Americans can take for granted because they're available to so many. Vela said she hopes to use these freedoms to help "move my family forward."

Several pieces were particularly striking. "Selva" (The Jungle), by Fidencia Linan Retuerto, depicts a jungle scene flourishing with fruit and vegetation that people climb trees to reach. This piece represents Mother Nature as the provider in a perfect world, which the Lima community depends on to sustain them. Many pieces in Inspirations and Motivations center on ideal daily life: People are riding in cars and taxis among others who are working, while some are cooking and playing. There are depictions of shopping at fruit markets, children in school, and weddings. The spirit of powerful women emanates from each textile.

In a textile by Garcia Corahua that was part of the Hopes and Dreams theme, children hold hands in a circle, playing in a landscape where elephants, giraffes, and parrots enjoy the fruit on trees. Swans float in a river, and the simple harmony of humans and nature radiates a joyful feeling. In a textile by Teresa Condori Vegu, a helicopter painted in camouflage hovers over a scene in which nurses stand outside a hospital while people shop at a fruit stand near their homes, with mountains in the background.

There is a recurring image in most of the pieces: A vibrant yellow sun shines in the blue sky, a metaphor for hope and a brighter future ahead that is within reach of the people it shines upon. Some days the sun may not come out, but it always returns, just like the optimistic spirit of these Peruvian women. In the photo album statement by curator Davis, she writes that one of the artists, Julia Linan Retuerto, told her, "I had never thought of sharing my dreams with anyone, because no one ever asked us about our dreams." Now we know them.

—Russell Carstens

Hispanic Leadership Program Navigates New Waters with Salguero at the Helm



by Barbara A. Chaapel

The most recent U.S. census reported that by the year 2010, people of Hispanic descent will be the largest minority population in the nation. That statistic alone fuels the Reverend Gabriel Salguero's passion for educating leaders for the Latino/a church—he prefers the word Latino/a to Hispanic to refer to a U.S.-born or U.S.-resident person of Hispanic culture—and for the church as a whole. "Either by birth or immigration, we're looking at a Latino/a explosion," says the new director of PTS's Hispanic Leadership Program (HLP), "and many of them are people of Christian faith, be they Roman Catholic, mainline Protestant, or evangelical."

Salguero believes that reality sends a clarion call to the church, and the Seminary, to prepare both Latinos/as and Anglos to serve in the new multicultural communities of faith. That goal is consonant with the Seminary's strategic plan, which emphasizes globalization, and partnerships with churches in the global South.

HLP's new director rises to that challenge wielding a broad smile and a razor-sharp mind. He has lived the demographics. Both of his Puerto Rican grandfathers fought in World War Two as U.S. soldiers, though they spoke only Spanish. "As a young man, Dad was a heroin addict on the streets of Puerto Rico until he had a radical conversion to Jesus Christ," Salguero says. He himself spent his early childhood in the projects of Long Branch, New Jersey, and wore clothes from the Salvation Army. For him, the church was central and salvific. Both his father and mother became Pentecostal ministers.

Not surprisingly, the church called him, too.

After college at Rutgers, Salguero went on to New Brunswick Theological Seminary for an M.Div., during which he spent a year at PTS studying ethics with Max Stackhouse and Peter Paris, both now retired.

By then, the twin values of education and faith were his lifeblood. He entered the Ph.D. program in Christian social ethics at Union Theological Seminary in New York, which he is still pursuing, thanks in large part to grants from the Hispanic Theological Initiative (HTI), first funded by the Pew and Lilly Foundations and now part of Princeton Seminary. HTI provides grants, mentors, and programs to help people of Hispanic descent navigate the Ph.D. process so they can become teachers in seminaries and universities and train leaders for the Latino/a church. Hispanics represent the smallest number of faculty in the U.S. academy, and HTI is inexorably raising the numbers.

"I owe a great deal to my five years with HTI," Salguero says. "It is a model program for how to help minority scholars. It is a credit to Princeton Seminary that we understand the necessity for it and support it."

The HTI connection opened the door for Salguero when the Seminary's Center of Continuing Education came looking for a new director of HLP in the spring of 2006.

Salguero describes the Hispanic Leadership Program, now in its eighteenth year, as a place where Latino/a leaders are equipped to "engage a globalized society from an informed theological and ethical perspective." It is centrally about continuing education for church leaders, and its program is three-pronged. First, HLP offers continuing education for Latino/a clergy through events that provide theological, practical, and ministerial training. These



Gabriel Salguero

events, like all HLP events, are offered in both Spanish and Portuguese.

Second, HLP offers a commissioned lay pastor (CLP) program—training lay people who can serve a church as pastor. This program is being broadened to include theological and biblical training for Latinos/as who have an interest in theological education even if they do not wish to serve as commissioned lay pastors. The program also fulfills the academic requirement for certification as a CLP.

"We have satellite CLP programs in Newark, Paterson, Trenton, and Philadelphia," explains Salguero, "and our faculty includes Ph.D. students, pastors with five or more years' experience, and seminary faculty. But they all have to be fluent in Spanish or Portuguese. *That's* a big challenge!" A core value of HLP's commissioned lay pastor program, Salguero says, is academic excellence.

The third prong of HLP is providing training for volunteer lay leaders in the church. "We offer wholistic training for the whole church—lay and clergy, paid and volunteer," Salguero says. "If you leave any potential leaders out, you hinder the church from being all it could be. We are contextual, but also wholistic."

Color PTS Multicultural

HLP programs have included a workshop on immigration and an art exhibit of textiles by Peruvian women. Upcoming is a retreat for Latino/a leaders. And Salguero, along with the Center of Continuing Education's program director Raymond Bonwell, will soon offer a certificate in not-for-profit management. "We want to teach leaders of churches, parachurch groups, NGOs, and other nonprofits how to run an organization on a small budget. How do you raise funds, write a grant proposal, build a coalition in the community?"

For Salguero, HLP is both contextual and wholistic. "We understand how culture impacts ministry, so sensitivity to cultural milieu, Hispanic and otherwise, is essential in effective ministry," he says. "We also know that the Latino/a church has something to say to the larger church and world."

Salguero envisions HLP developing partnerships with religious leaders from seminaries in Cuba, Argentina, Puerto Rico, Spain, and the United States, enabling them to spend time at each other's institutions to develop "a global theology from a Latino/a perspective."

Those who follow the development of HLP can expect to see a serious focus on issues surrounding immigration. Salguero wants HLP, and Princeton Seminary, to be a place where "we can have reasoned discussion about immigration, sanctuary, and multiculturalism. We need to educate people about the new immigrants from Mexico, Guatemala, and other places in Central and South America, both the undocumented and the legal. We also need to help people understand the hybrids—the second-generation Latinos/as like me whose parents were from Puerto Rico, the Dominican Republic, and the other Caribbean islands. These bilingual and bicultural Hispanic Americans were born in the belly of the beast, in the Empire."

Salguero continues in the cadences of the preacher: "Immigration built this nation. We will always have immigrants. If we think this is a new challenge, we have historical amnesia."

Like many Latinos/as, from tomato-picker to professor, Salguero is a tireless worker who does many jobs. In addition to directing HLP, he is pastor of Lamb's Church of the Nazarene, near Soho in Manhattan. The fully multicultural congregation has members who are Latinos/as, Asians, African Americans, and Anglos. He is also serving on the Equal Opportunity Employment Advisory Commission for the State of New Jersey, and is a board member of Sojourners.



Photo: Becky White Newgren

Participants at an HLP anniversary celebration last spring

In the latter role, he helped host the Sojourners Presidential Forum last June in Washington DC, attended by Democratic presidential candidates Hillary Clinton, Barack Obama, and John Edwards. (You can see Salguero on YouTube at http://www.youtube.com/watch?v=mAn8UvjOol4.) The forum addressed issues of poverty, faith, and values.

"This is where my heart is," Salguero says. "Our church leaders must learn to navigate between the public sphere and the faith community. We must teach church people to speak prophetically, to advocate for issues of biblical justice, and to do this with people of all faiths."

Perhaps the most immediate of Salguero's challenges is to make the PTS community aware of HLP and its mission.

"Most of our work is not on PTS's radar screen," he admits ruefully. "Some people at the Seminary tell me they wish we had more Latinos/as here as students and faculty. But they don't see the Latinos/as that *are* part of our community—those who vacuum the Erdman Center bedrooms, or serve food in the dining room, or cut the grass on the quad. We had a leading Latino scholar in professor Luis Rivera-Pagán. We have a student group of Latino/a Americans (AL/HAS) whose former moderator is now one of the leaders of Student Government."

Are these people visible or invisible, Salguero wonders. "Some Latino/a scholars use the Emmaus Road story as a paradigm for the Latino/a presence in the North American church. Like Jesus was among the disciples, but they didn't see him."

Salguero thinks that part of President Iain Torrance's long-range vision is that Latinos/as—and others from different cultures—are seen as part of the Seminary's mission. "That's part of both the challenge and the promise of globalization," Salguero explains. "To minister to and with the stranger among us, who is in reality the neighbor."

The mission is a paradox. Salguero believes it's a matter of understanding the two-thirds world within the first world, of training leaders from diverse backgrounds *in* the global North. Of learning from those formed in faith in distinct cultures.

The challenge is large. Salguero knows that HLP can't do it all. But he believes that Princeton Seminary can be a leader in these efforts. Salguero quotes Spanish poet Antonio Machado, "Caminante, no hay camino, se hace camino al andar." Loosely translated, it means "Traveler, there is no road, the road is made by walking." ▮

For more information on the Hispanic Leadership Program, go to http://www.ptsem.edu/ce/HLPenespanol.php. For more information about the Hispanic Theological Initiative, go to http://www.htiprogram.org/index.htm.



Sing a New Song

Partnership for Hope in Haiti

by Kent Annan

I should have sung but didn't have the nerve. An American friend and I had just walked down dirt paths in a village outside of Dabòn, through corn and sugarcane fields. The plots are relatively fertile, but small and farmed just by hoe and machete, muscles and sweat, so the yields are often not enough to sustain a family.

Where we turn toward the market, a family has built a small house with a tin roof. Good to see them again. The man, a carpenter, invites us into the family's living room/workshop, where he's shaving down a wood door. His shirt is off, smile is open, laugh is quick. Sweat glistens on his fifty-year-old body taut from hard daily labor.

We talk. I translate—from Creole to English and back—between him and my friend, Steve, a businessman on his first visit to Haiti. Then the carpenter says, slouching in regret, "I have nothing to offer you for hospitality. I want to give you something, but can't afford anything." There's a good chance his family might not always have enough food. Maybe he can't afford to send all his kids to school (only fifty percent of children in Haiti attend elementary school). He would feel the strains of poverty in many daily decisions.

Then he lights up: "But I can sing."

And he sang. Beautifully. A hymn about God's love and grace. Loudly with his head thrown back in that little workshop. And it was one of those moments when the ground—in this case, the packed dirt floor—suddenly turns holy, making you want to step out of your sandals like Moses, this time before the holiness that arrives when someone opens his spirit and somehow God's Spirit sings forth.

He finished, then said, "Now it's your turn!"

I cannot sing. But I should have warbled out "Amazing Grace" or something. Alas, my faith and generosity—and indeed it would have taken faith to sing with the hope that God would transform it into a gift—can falter even on holy, packed dirt.

Haiti's beauty and misery are regularly humbling: A friend in Port-au-Prince who can't afford to put windows and doors on the tiny house/shack he's just built for his wife and three children. Thousands of kidnappings during recent years of political/social upheaval. A parent's daily courage amidst this insecurity to find a way for the family to keep living. The cries of another woman being abused somewhere in the village at night. The unheard cries of the poorest of children who live in involuntary domestic servitude. The songs of faith and thanksgiving rising up on Sunday mornings. The prayers for miracles that go unanswered. Life expectancy that hovers at fifty years. The glimmers of hope, person by person, in churches and schools and communities where people are making changes to their lives and their country.

In the midst of all this, frankly, my Master of Divinity degree can feel quite superfluous. Not only do Job-like questions (seared into one's spirit every day in Haiti) remain inscrutable, but I also don't have the skills of a medical doctor or the resources of a billionaire. I'm not a potable water expert or a government trade representative who can open doors to create thousands of jobs.

But despite how greatly they're needed, better infrastructure and more police wouldn't be enough. That's an easy thing for a full-bellied, middle-class American to say, but my confidence about this comes, from working with refugees coming out of Kosovo into Albania and with people I've come to know in Haiti: despite the need for it to be distributed more fairly around the world, it's true that people don't live on rice alone. And so I've felt called to work alongside Haitians in this largely Christian country who are seeking to change their communities—to see transformation in churches and in individual lives through Scripture and prayer, hoping that such transformations by grace may lead to other transformations in society.

In his book *Temptation*, I think PTS professor emeritus Diogenes Allen describes well the struggle to respond both to the horrible physical hunger of too many in the world and to the spiritual hunger in us all:

> ...Jesus retained that craving [for what the world cannot give], and never lost sight of it as he faced the hard fact of human hunger. He saw both sides: the terrible suffering of people who lacked bread, and the fact that we do not live by bread alone. He did not reject or ignore the second half because of the first. The strain of keeping aware of both is terrible, but it is a strain that is unavoidable, if we are to find God. We can fail even to see that there is a second half because we attend only to the more obvious need people have for bodily sustenance.

"For too long we did all the thinking for our people," a Haitian Methodist pastor in his sixties recently told me in his small office in Port-au-Prince. "It was a mistake. We need to find ways to help them think for themselves."

He was eager for his churches to integrate the Bible studies and Christian education materials that, since 2002, I've been part of creating with Beyond Borders, a Christian development organization that has worked on education and children's rights in Haiti for fifteen years. Beyond Borders calls this program Living Words. (Our other programs focus on children's rights, literacy, and leadership development and teacher training.)

Searching with Haitian colleagues for new education opportunities, we saw that *lectio divina*, an ancient form of Scripture meditation and prayer that I learned in Professor Allen's spiritual theology class, could be a great spiritual tool in Haiti. With sixty percent adult illiteracy and a dearth of books (including Bibles) in the language of Creole, this could offer many a first chance to interact with Scripture. And not insignificant byproducts include opportunities for leaders to act as facilitators instead of as the sole proprietors of God's Word, experiences in participatory education where most education consists of rote memorization, and chances to sit together and listen for God and follow where that leads.

So via experiences in many villages and cities, lots of trial and error, and the work of exceptional Haitian leaders, we've developed a twelve-page booklet and offer training seminars around the country in *lectio divina* for adults. We've also adapted the practice for children in Sunday schools and schools around the country. More than 10,000 adults and 5,000 children have asked for and received the materials and training. A new Creole theology discussion booklet is being printed on a large scale. We're in the development process for a new Bible-study-discussion-booklet/mini-theological-tract on children's rights that encourages the church to better care for society's most vulnerable (about 300,000 children in Haiti live away from their homes in unpaid domestic servitude).

Like any spiritual work, it takes both careful thought and faith: these kind of seeds can take time to germinate and grow. Yet one is encouraged by experiences like sitting outside on rough-hewn benches with a group of farmers, market women, teachers, and a pastor, under the shade of a mango tree, reading Scripture prayerfully, listening to how we each hear God's living Word in the words. And halfway through the session one sees a wizened farmer and a young mother each holding the booklet upside down—ashamed to reveal their illiteracy, but fully welcomed and participating wisely.



Kent Annan with Haitian friends and colleagues

Elsewhere, a school for the first time has children sit in a circle to do Bible study—and then finds the pedagogical dynamic of the whole school constructively called into question. Young people sit together to meditate on Scripture in a gang-controlled slum. A teenage girl who was afraid to speak, after two months of group *lectio divina* has found her voice and confidence in the Bible study and beyond. Protestants and Catholics read the Bible together. A young pastor learns that he doesn't just get to/have to tell everyone what to do; seeking to know God can be done even more fruitfully together. I sit in a church's candlelight with people who struggle daily for life, and we listen to and talk about Mary's Magnificat, and each word sounds different to me than it has before.

"He has filled the hungry with good things, and sent the rich empty away." And I'm looking around the circle thinking, "Well, that just plainly isn't true." And then a young illiterate mother refers to the passage: "Like for Mary, God still blesses us—and blesses me—who are poor, who don't have any place in society." And a teacher hears this more as a psalm with longings for justice, more of a prayer that touches God's desire for all people rather than a prophecy that is coming true any time soon. Someone says the church needs to help make this happen. A farmer says, "But it is coming true soon. When our lives are over, God will put everything right." And for me, there in the candlelight I'm finding the words dissonant—as a psalm of sorrow, but also a prophecy of justice and a call to action; as a promise for eternal life, and a statement about life right now. All at the same time, with a depth and intimacy I hadn't known before.

So I can't sing, and I'm regularly humbled by how little I have to offer in the face of it all, but what an incredible privilege to be able to offer all I can. Having enough resources to meet the opportunities is a continual challenge, but it's a gift to partner with people and churches to make this ministry possible. Part of what's appealing about these partnerships is that I don't think this is just about us giving and them receiving (a paternalistic missiology that we know can be counter to the liberating gospel).

That's not to say those who are poorest and have the least resources don't deserve our every effort. They do. But alongside their need for our help is a great need of ours: to hear their sorrow in suffering, to hear their understanding of Scripture's meaning for our lives, and to hear their singing in faith. ▮



The Annan family

Kent Annan (M.Div., 1999) and his wife, Shelly Satran Annan (M.Div., 2000), began working in Haiti with Beyond Borders in 2003, after Kent worked for three years in the Seminary's Office of Communications/Publications. They returned to the U.S. for the birth of their daughter, Simone, and for Shelly to take a call as associate pastor in Vero Beach, Florida. Kent continues working full time for Beyond Borders and travels regularly to Haiti. To learn more, visit www.living-words.org. To contact Kent, email kent@beyondborders.net.

Losers, Loners, and Rebels

The Spiritual Struggles of Boys





Editor's Note: Losers, Loners, and Rebels: The Spiritual Struggles of Boys *(Louisville: Westminster John Knox Press, 2007) is coauthored by Princeton Seminary professors Donald Capps and Robert C. Dykstra, and Austin Presbyterian Theological Seminary professor Allan Hugh Cole Jr. The book has received a positive review in* Publishers Weekly *and was featured in a session at the November annual meeting of the American Academy of Religion. The book can be ordered from Cokesbury at www.cokesbury.com. The following is excerpted from the book's introduction.*

Boys' Hunger for Connectedness

Early adolescent boys, those eleven through fourteen years old, are now receiving the focused attention from clinical psychologists, psychotherapists, and counselors that they have devoted to the troubled teenager, and many books have been written recently for parents who are troubled, and justifiably so, about their own early adolescent boys.

William Pollack's *Real Boys: Rescuing Our Sons from the Myths of Boyhood* begins this way:

> Boys today are in serious trouble, including many who seem "normal" and to be doing just fine. Confused by society's mixed messages about what's expected of them as boys, and later as men, many feel a sadness and disconnection they cannot even name.... Over the last several years, I and other professionals who work with boys have become increasingly aware that even boys who seem OK on the surface are suffering silently inside—from confusion, a sense of isolation, and despair.... Many boys feel a loneliness that may last throughout boyhood and continue into adult life. (New York: Random House, 1998, p. xix)

Lack or loss of connection is, for Pollack, the basic, underlying problem, for loneliness and shame result from weak or nonexistent connections. A recurring theme throughout the book is that fathers experience difficulty in connecting with their boys, in large part because they did not experience such connectedness with their fathers when they were boys.

Connecting with Our Own Boyhood

As we thought about Pollack's view that the underlying cause of early adolescent boys' struggles and difficulties is a lack or deficiency in connectedness, and especially the fact that the most self-evident form of such disconnectedness is the distance they experience from their fathers, it occurred to us that one step that fathers of boys can take to enable them to be more emotionally accessible to their sons is to become better connected to their own boyhood. Much of the disconnectedness that today's fathers feel from their own sons is due to the fact that their fathers were not there for them when they were boys, but we also think that another reason is their disconnectedness from their own boyhoods. In other words, there is a disconnectedness within themselves, a disconnectedness of the man from the boy.

The three of us are seminary teachers, and most of our students are in their early and mid-twenties. More than half of them are male. We teach the kinds of courses that, directly or indirectly, invite these young men to share their own lives with us, and, on occasion, with their classmates. One of the recurrent themes in the stories they tell us is that their relationships with their fathers were not what they had hoped and longed for. Another recurrent theme is that they were attracted to the ministry when they were boys. We think that these two themes are interrelated, so we encourage our male students to explore their own boyhoods in order to gain a better understanding of why they are pursuing a career in ministry and what they hope, perhaps unconsciously, that it will do for them. We ask them to consider whether this profession can fulfill the expectations that they have placed upon it, especially the connectedness that they wanted so badly when they were boys. Our object is not to dissuade them from entering the ministry but to help them gain greater insight into the emotional burdens they have placed upon their career choice and into some of the dangers that may lurk therein in the likely event that it cannot bear up under the weight of it all.

Spirituality: What All Boys Share in Common

Those who work with troubled boys tend to emphasize how the lives of boys today are so different from the lives of boys of previous generations. It is extremely important that we recognize these differences. But is there something that all boys, extending far back in time and into the unforeseeable future, share in common? Is there something that truly connects all boys to one another, not only their own contemporaries but also their fathers, their father's fathers, and so forth? We believe there is and that this "something" is their spirituality.

We came to this important insight as we thought about the tendency of men to sentimentalize their own boyhoods, especially the early adolescent years. For many men, these were their "golden years," the years in which they were consummately happy, without a care in the world. Having engaged in an

effort to reconnect with our own boyhoods, we knew that this picture of the golden years of boyhood was largely a myth. So we asked ourselves: What in the world is going on here? How could men misrepresent their boyhoods to such an egregious degree? Then, however, we posed a somewhat different question: Is there some element of truth in these mythical renditions of their boyhoods? And is this a truth so important to men that even the boys of today will, one day, create the same myths and expect others to believe them? Despite our skepticism, we came around to the view that the answer to these questions is yes.



Photo: Nolan Huizenga

Donald Capps





Photo: Matthew Wrzeszcz

Robert Dykstra

However exaggerated or distorted men's accounts of boyhood may be, there is something uniquely special about this period in our lives, and we believe, further, that it has something to do with the fact that these are the years when a boy experiences himself as having something that he did not have before. This "something" is a somewhat mysterious but altogether real and palpable sense of spirit. We submit that boys acquire this sense of spirit—an ineffable sense of vigor, enthusiasm, and excitement—and become aware of its place in their lives in the early adolescent years.

For the purposes of our book, we suggest that the spirituality of early adolescent boys has everything to do with this newly discovered sense of spirit. We further suggest that this sense of spirit has many qualities involved in the shaping of a boy's spirituality, but that the central ones are self-awareness, self-transcendence, and self-sufficiency.

Negative Experiences Give Rise to Spirituality

This view of spirituality informs the basic thesis of this book, namely, that the spirituality of early adolescent boys is more likely to issue from experiences the boy considers negative than from experiences he considers positive. That is, an early adolescent boy's spirituality is formed out of experiences that he wishes he had not had and that as an adult may therefore forget he had or, if he remembers them, will treat them as insignificant and unimportant.

Our purpose in advancing this thesis is not to claim that men are wrong to view their early adolescent years with affection, fondness, and good feelings. We have already indicated that we believe there is a fundamental truth in the highly mythical accounts they give of their early adolescent years. Our point, rather, is that in the normal course of things early adolescent boys will have experiences that they consider negative, and that these very experiences are the anvil on which their sense of themselves as self-aware, self-transcendent, and self-sufficient will be forged.

That spirituality should be formed in and through one's experience of the "dark night of the soul" is a deeply held conviction of many who are experts in spirituality and in the ways spirituality is cultivated and developed. What may be somewhat novel in our approach, however, is our contention that such experiences are unlikely to be viewed as spiritual by the boy who is having them, because he doesn't think of them as positive ones. And this means that he does not necessarily want to be—or be thought to be—a spiritual person. His parents and other adults may want this for him, but the very fact that they do may be puzzling and exasperating to him: "I don't want to be spiritual. I want to be a normal kid."

We suggest that there are three general types of negatively perceived experiences that contribute to an early adolescent boy's emerging spirituality and that they correspond, more or less, to the three manifestations of spirituality already noted. Though somewhat contrived, they have the merit of connecting spiritual modalities to psychological realities. In our view, the very reason certain experiences are deemed negative by a boy himself is that they are perceived as more than mere isolated experiences. Rather, they reveal something about the boy himself. They tell him, rightly or wrongly, that he is a certain type or kind of boy. Thus, they foster in him a certain negative image, an image that he thinks others ascribe to him as well.

This image can be one of three: the loser, the loner, or the rebel. In general, these are not positive self-images, though some boys may, over time, embrace them as though they were positive. We propose a rough correlation between the loser and self-awareness, the loner and self-transcendence, and the rebel and self-sufficiency. Like the spiritual qualities, however, we view these three self-images as a system or cluster of images, so that a boy may experience himself as predominantly a loser, or a loner, or a rebel but also have a sense of himself as being, to a lesser degree, one or both of the others. In the very course of his early adolescent years, he may shift from one to another, depending, in part, on contextual factors beyond his control. These, therefore, are types, and individual boys may relate to them in various and idiosyncratic ways. These are also, in the American context, familiar social types portrayed in films, books, magazines, and other media. These social types have a long tradition of their own, and this very fact contributes to our conviction that the sense of spirit that emerges in boyhood is what affords men across the generations a sense of common brotherhood. More specifically, they provide a bridge for fathers and sons to walk across and meet one another halfway. If the boys of today are losers, loners, and rebels, so their fathers have been, and so their fathers' fathers have been. ▮



Celebrating the Conversation

PTS Faculty and Staff Retire

by Heather Roote Faller

Many Princeton Seminary alumni/ae remember conversations with faculty, staff, and other students as the heart of their PTS education. These conversations in the classroom, over lunch in the Mackay Campus Center, in Speer Library, or on the steps of Miller Chapel are the essence of the learning process: the free, respectful, and rigorous exchange of ideas and experiences. This past summer the Seminary said goodbye to four retiring members of the community who were key players in many such conversations: director of field education Harry Freebairn, and professors Luis Rivera-Pagán, Scott Hendrix, and Max Stackhouse. The four were honored at a retirement dinner in May in the Mackay Campus Center, where each was "toasted," and sometimes lightly "roasted," by colleagues.

Professor Mark Taylor said of Rivera-Pagán, the Seminary's Henry Winters Luce Professor of Ecumenics, that he "put Latin America and the Caribbean on the Seminary's agenda." Rivera-Pagán, a native of Puerto Rico, where he was professor at the University of Puerto Rico and at the Evangelical Seminary of Puerto Rico, first came to Princeton Seminary for a one-year appointment as the Mackay Professor of World Christianity in 1999, then returned in 2002 as the Luce Professor. In the classroom, Rivera-Pagán was known for his "mischievous smile and quirky sense of humor" in courses on Latin American theology, Third-World liberation theologies, theological readings of world literature, and problems and issues in the sixteenth-century Christianization of the Americas.

Rivera-Pagán's contributions to the conversation at Princeton Seminary extended beyond the classroom and into the dining hall, dorms, and onto the grounds of the campus. Taylor recounted the story, told in the summer/fall 2003 issue of *inSpire*, in which Rivera-Pagán described his interview for the Luce chair. Rivera-Pagán said that during his interview a member of the search committee told him that PTS didn't have many Latino or Hispanic members. Rivera-Pagán replied, "Oh yes, you have lots of Latinos and Hispanics here.... They are the people who cut the grass, who wash the dishes, mop the floors. They are our new *douloi*. They are not here tonight, but they are part of this community, and I am telling you, they want to converse with you. They want you to hear about their dreams, why they are here, what their hopes are. Have you talked to many of them?" And so from the beginning, Rivera-Pagán drew the attention of the community to the educational value and the theological necessity of a diversity of conversation partners.

Rivera-Pagán's commitments are embodied in his books, and students for generations to come will continue the conversation with him through texts such as *Shadow of Armageddon, A Violent Evangelism: The Political and Religious Conquest of the Americas*, and *Essays from the Diaspora*. He has moved back to Puerto Rico, but travels frequently to Princeton to mentor his doctoral students.

Scott Hendrix, the Seminary's James Hastings Nichols Professor of Reformation History and Doctrine since 1998, fostered another kind of dialogue on campus. His colleague James Moorhead noted Hendrix's key role in the History Department over the years "as a leading and healing presence in our midst," and honored Hendrix for his "constantly affirming and perceptive presence." Moorhead recounted a time when a colleague reported to Hendrix the details of a particularly contentious academic conference. After listening calmly to the recitation of arguments from both sides, Hendrix reportedly replied, "And how was the food?"

Moorhead added, "When one considers Scott's achievements, his restraint is even more remarkable." Hendrix, who earned his Dr.theol. degree at Tübingen University, is internationally respected as a Reformation scholar and expert on Luther, and author of *Luther and the Papacy: Stages in a Reformation Conflict, Fortress Introduction to the Lutheran Confessions*, with Günther Gassmann, and *Recultivating the Vineyard:*

The Reformation Agendas of Christianization. His students valued not only his scholarship but the ways he encouraged them to read, and to think, for themselves, in courses on marriage and family in the Reformation, the Radical Reformation, and the theology of Luther. "He doesn't want disciples, but colleagues," said Moorhead.

Hendrix began his remarks by joking, "After such an introduction, I have no choice but to be restrained," and then sincerely thanked the Seminary community for their "hospitality; I came here as a stranger, and you welcomed me," he said. Hendrix and his wife are now living in Pittsboro, North Carolina.

Professor Wentzel van Huyssteen honored the Rimmer and Ruth de Vries Professor of Reformed Theology and Public Life Max Stackhouse for similar qualities. "As a colleague, Max was kind and warm-hearted, and interested in the work of others," said van Huyssteen, describing how Stackhouse often inquired what a fellow professor was writing, and then wrote many detailed pages in response. "I often thought, how will I write back?" quipped van Huyssteen, "but I always appreciated it."

Stackhouse was dedicated to such scholarly dialogue, and also to the engagement of academic dialogue with public life. He came to PTS as the Stephen Colwell Professor of Christian Ethics in 1993 after twenty-seven years as a professor at Andover Newton Theological School, and took the Rimmer and Ruth de Vries Chair in Reformed Theology and Public Life at PTS in 2004. He taught courses on the place of faith in educational life, the theological implications of the arts, religion and journalism, and theology in relation to the environment.

Stackhouse was instrumental in founding the Abraham Kuyper Center for Public Theology in 2003, and served on its board of directors. According to Curator of Special Collections Clifford Anderson, "Stackhouse recognized the contemporary relevance of Kuyper's concept of sphere sovereignty, especially in application to the role of civil society vis a vis the family and the state." Stackhouse is author of *Public Theology and Political Economy*, which was reprinted in Korean and in Japanese, *On Moral Business: Classical and Contemporary Resources on Ethics and Economic Life*, and the three-volume *God and Globalization*. He and his wife have retired to their summer home in the Berkshires in Massachusetts.

It was left to Chester Polk, associate director of field education, to honor his colleague and friend Harry Freebairn (B.D., 1961; D.Min., 1984). The two worked together for ten of Freebairn's fifteen years at the Seminary. After a retrospective slide show of photographs of Freebairn from birth to the present, Polk described Freebairn's passion for the church, as evidenced by his twenty-seven years in the pastorate, and his devotion to nurturing PTS students through their field education experience.

In his remarks, Freebairn noted that part of his legacy was that PTS students see pastoral ministry as viable. The generations of students he mentored, and who are now serving in pastoral ministry, can attest to the efficacy of that legacy. Freebairn added. "I've always been one to press the boundaries and see what's on the other side. As Christians we are not called to be comfortable." In his remarks, he challenged those gathered to make the Seminary a true community, and to create more opportunities for collaboration between faculty and staff in educating students for the practice of ministry. He and his wife have moved to Easton, Pennsylvania, where Freebairn formerly pastored a church.

Although she preferred to work in the background even at the retirement dinner, pinning corsages to lapels and welcoming guests, the evening could not conclude without recognizing Vice President for Administration and Secretary of the Seminary Donna Kline, who retired after twenty-six years of service. President Torrance noted that "No person on the administration or faculty has not benefited from her wisdom, knowledge, and kindness." Those gathered seconded his sentiment with a standing ovation.

It's hard to find the right words to say goodbye to beloved colleagues, but William Heard (M.Div., 2004; Th.M., 2005) had no trouble finding the right notes in his a cappella offering of three spirituals. He conveyed the emotions of the evening in song, and invited the community to sing together in his rendition of "Certainly, Lord."

Torrance spoke for all when he noted that these events are "a mixture of celebration and a kind of bereavement." Another academic year is now underway, and the voices of Rivera-Pagán, Stackhouse, Hendrix, and Freebairn are still in conversation with PTS students as those students write papers and reflect on their vocations. The contributions of these four men to the dialogue between the church and the academy that is at the heart of Princeton Seminary will bear fruit for generations to come. ▮



Photo: Matthew Nickel

From left to right, Iain Torrance, Luis Rivera-Pagán, Harry Freebairn, Scott Hendrix, and Max Stackhouse

God beyond Language and Text

Iconography as Spiritual Practice

by Colleen Burlingham

When I attended a week-long workshop on iconography three years ago, I had no idea that it would answer my hunger for God. The secularization of much of contemporary life left me feeling empty, and I was unable to discover the beauty of our faith. My faith had a strong rational and intellectual foundation from having studied at Princeton Seminary for both an M.A. and an M.Div. degree, and I continued my intellectual pursuits at the University of Toronto's Centre for the Study of Religion in a Ph.D. program. My rational and intellectual self was saturated, yet I still felt distant from God. I was seeking a "knowing" that is beyond the intellectual and rational mind. When I saw a description of a workshop in which students would learn the ancient art of iconography, to be held at a Catholic retreat center, I signed up for it.

Nikita Andrejev conducted the class. Nikita's father, Vladislav Andrejev, a 1980 émigré from the former Soviet Union, founded the Prosopon School of Iconology.



Icon of Christ on the cross, displayed at the Erdman Gallery exhibit of works of the Prosopon School of Iconology

Photo: Matthew Nickel

Vladislav was born in St. Petersburg, Russia, and studied art at the St. Petersburg Academy of Art and Design. He worked as a painter and book illustrator. His search for meaning and truth led him to icons and iconography. He traveled alone in parts of the Russian wilderness, and studied icon and fresco painting with a monk icon-writer. Unable to practice this art openly in the Soviet Union, he immigrated to the United States, where he founded the Prosopon School of Iconology[1] to share with others the ancient art and practice of icon writing.

My first class exposed me to both the technique of icon painting and the theology of the icon. Iconographers believe that because of the Incarnation, matter has been imbued with divinity. The icon is an example of the process of the Creator interacting with the creation. I also discovered that this process is one of discipline rather than inspiration. When writing an icon, I do not work to express my own thoughts or emotions, but I work to the glory of God. The act of writing an icon is an act of revealing an already present image; the goal of iconographic writing is to reveal the incarnate God.

Icons are holy paintings on wood panels painted in egg tempera. The word "icon" comes from the Greek word "εικον" and simply means image. The subject matter of icons is determined by the great stream of church tradition. The icon is a sacramental object in the Eastern Orthodox Church, and therefore is a piece of transformed matter, in the same way that the Eucharistic elements are transformed matter. We choose from a vast array of ancient prototypes such as images of Christ, the Mother of God, gospel evangelists, prophets from the Hebrew Scriptures, events and people from the time of Jesus and the inception of the church, holy men and women from church tradition, and the heavenly hosts (angels, archangels, cherubim, and seraphim).

We call painting an icon "writing" an icon because it follows rules in the same way that a poet follows rules for writing a poem. If a poet composes verse in hexameter or pentameter, rules of rhyme and verse construction are closely followed. In the same way, an icono-

[1]What I have learned about both the theory and practice of iconography is due to my teachers in the Prosopon School of Iconology: Nikita Andrejev, Vladislav Andrejev, Tatiana Berestova, Jennifer Anna Perkins, and Susan von Medicus.



Photo: Joel R. Burlingham

Burlingham writing an icon

Icon Painting as Performance Art

On March 2, 2007, as part of the opening night for Princeton Seminary's Erdman Art Gallery exhibition "In the Image and Likeness: Icons by Students and Masters of the Prosopon School of Iconology," Gordon Graham, PTS's Henry Luce III Professor of Philosophy and the Arts, gave a lecture titled "Icon Painting as Performance Art."

Graham began by contrasting images of the Madonna and Child in Western painting with icons of the Mother of God. The development of the use of light and shadow, naturalism and abstraction, could clearly be seen in the paintings from Western art throughout the centuries. By contrast, the icons were apparently the same over the centuries, deliberately copied again and again. The idea that a "copy" of a masterpiece of Western art would render the piece valueless is not so for icons. What is it about the iconic image that gives value to it, if not the idea that it is an original piece of artwork?



Photo: Erin Dunigan

Gordon Graham

In an effort to understand the meaning of icons, Graham compared the Kantian aesthetic with the Nietzschian. For Kant, art's purpose is to reflect beauty, which then moves the viewer toward contemplation. Kant sets up a diptych between the spectator and the artwork; art for art's sake. The artist/creator does not enter into this arrangement. In contrast, Nietzsche sets up a triptych; the artist is a link between the spectator and the artwork.

Graham argues in favor of the Nietzschian aesthetic for understanding icons, which contends that art falls on the side of the Dionysian principle as opposed to the Apollinarian. This principle is action-oriented, and it is the engagement and the act of creating, in this case by the iconographer, that makes the icon different from paintings in Western art. Icons are a "performance art," that is, they engage the iconographer in the act of creating, which gives icons meaning.

It follows then that it does not matter whether there are hundreds of icons of the Mother of God, nor does it matter that we are seeing an icon executed by the hand of a master or a pupil. What gives the icon its meaning is the act of engagement on the part of the artist.

— Colleen Burlingham

grapher follows canons or rules that have been passed down through the centuries. Every element in the writing of an icon contributes to its overall meaning and integrity. We use only natural materials in the technique of writing an icon because the materials have an intrinsic spiritual meaning. To use modern or synthetic materials would be to impoverish the icon of its full spiritual essence.

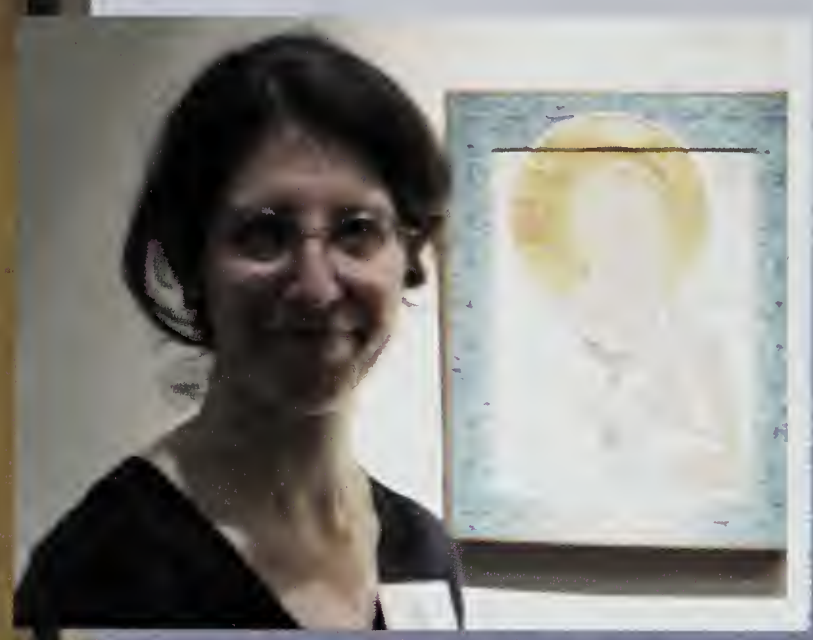
The Prosopon School, located in New York, teaches that there are twenty-two steps to complete an icon. I begin with a carefully chosen wooden panel, as it reflects both the cross of Christ and the Tree of Life from which creation springs. The board is carved to create an outer frame of approximately one-to-two inches. This impression represents the ark of God that will contain the image of God within its contours. I then cover the board with a piece of linen cloth that has been soaked with rabbit-skin glue and gesso (a mixture of chalk and marble dust). This cloth symbolizes the linen shroud that covered the body of Christ. Then, I cover the entire surface of the board with ten coats of gesso to get a very smooth surface for painting. This pure white board represents the potentiality of color and light. Now, I draw the image on the board. I apply gold and pigment to the drawing, separating light from darkness. This symbolizes the act of creation. I begin with the very dark, earthy tones of pigment, and each successive layer of paint that I lay down is lighter and more pure. The icon finally radiates with a light that is not realistic or naturalistic, but transfigured.

After this first workshop, I continued practicing icon writing with Tatiana Berestova, a teacher in the Prosopon School who conducts open studio classes in the basement of the Russian Orthodox Cathedral of the Holy Virgin Protection in lower Manhattan. As I enter the studio, I enter a space truly set apart in the midst of Manhattan. The sound of Byzantine chanting permeates the silence, and the aroma of incense fills the air. I have been drawn to this place over the years not only to refine my



Photo: Matthew Nickel

Icon of the Transfiguration of Christ, displayed in the Erdman Gallery exhibit. The Transfiguration of Christ is understood by some to prefigure the life of iconographers.



Colleen Burlingham with an icon she is writing

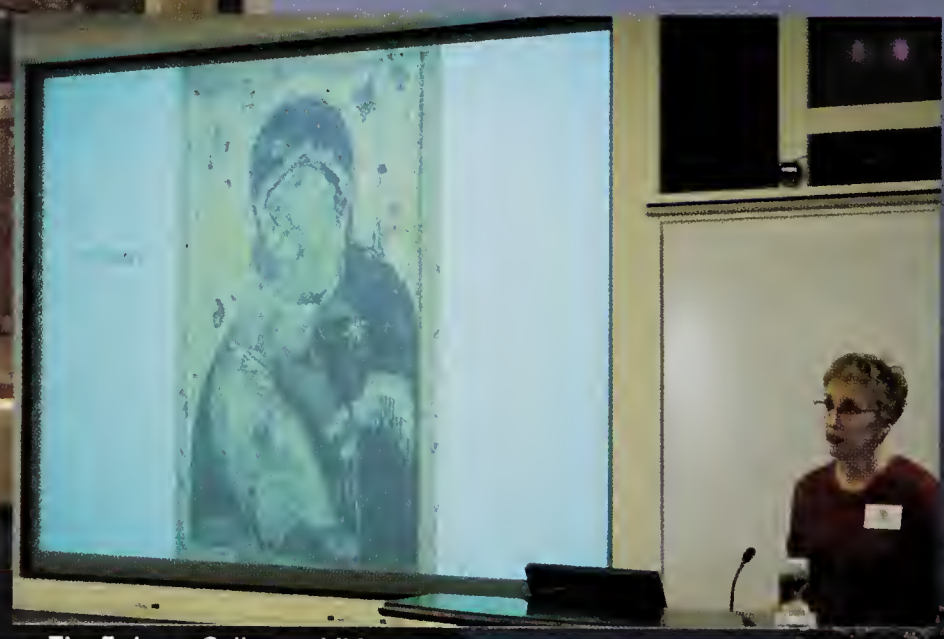


Photo: Matthew Nickel

The Erdman Gallery exhibit



Photo: Joel R. Burlingham

"The Transfiguration," tempura and gold on panel, by the hand of Vladislav Andrejev, founder of the Prosopon School of Iconology



Photo: Matthew Nickel

Icon of the Virgin Mary with the child Jesus

skills in the practice of iconography, but also to gather with others who have set their hearts on God's kingdom. After praying together, we work in silence, except when Tatiana explains one of the finer points of either the theology or the practice of iconography. In the middle of the day, we gather around a common table with food and tea to nourish our bodies as we work together.

Icon writing has become my spiritual rule of life. For centuries, monks and nuns have been living by a "rule" or discipline. The goal is to move beyond one's self and to center one's life in God. Monastic rules are typically disciplines of the body and soul such as prayer, fasting, and almsgiving, which assist one to encounter God.

Iconography is my spiritual rule of life because it has been a path for me to encounter the incarnate God. Although I do pray and fast while writing an icon, the rule of life that I follow is much more than these practices. Each time I pick up a paintbrush to write an icon, I take one step further on the ascent to meet God. As I ascend, God descends to meet me. The story of the transfiguration of Christ is an event that prefigures the life of iconographers. As Christ ascended Mount Tabor to become transfigured by the light of God, so the light of God, as I write an icon, also can transfigure me. I am always painting in my mind and my heart. The image of God is with me through each day and night.

When I write an icon, I seek to transfigure the material medium (gessoed board, pigments, gold leaf) into the spiritual, with the hope that through the grace of God my own soul will be similarly transfigured. The glory of God and his Uncreated Light is revealed through the application of gold and light. As I paint an icon, I, too, reenact Creation, moving from nothingness and darkness to holy creation and light. This spiritual discipline and practice has been an epiphany for me. Iconography has revealed to me a God who is beyond language and text, and beyond rational knowing and understanding. It has opened a window to the mysterious ever-present incarnate God. ∎

Colleen Burlingham is a PTS graduate. She earned her M.A. in 1985 and her M.Div. in 1989.

For more information about the Prosopon School of Iconology, go to www.prosoponschool.org.

outStanding in the field

Beauty and Its Beholders

Getting Science and the Humanities to Talk

by Kenneth J. Ross

Roughly every month, an association of academic professionals drawn from the fields of philosophy and the physical sciences gathers at a local church with area clergy and interested church members to discuss significant texts and readings in modern science, philosophy, and Christian faith. Remote from the great urban centers of the nation, the Chico Triad on Philosophy, Theology, and Science meets at the Bidwell Presbyterian Church in Chico, California, a city of just less than one hundred thousand at the north end of the Sacramento Valley. An unlikely place for such a conversation? Not for the triad's organizer and moderator, the Reverend Dr. Gregory S. Cootsona (M.Div., 1991).

The goal of the Chico Triad, Cootsona explains, is to present responsible academic scholarship on the theory and practice of science to the critical and appreciative scrutiny of America's churches—conversation might occur anyplace where an academic and a religious community coincide. Cootsona found such a place in Chico. He persuaded the Metanexus Institute on Religion and Science, an international interdisciplinary think tank in Philadelphia, Pennsylvania, to provide seed money for an experimental project. The Chico Triad is now one of several hundred local societies, associations, and colloquies sponsored by Metanexus through its Local Societies Initiative.

Chico, once a regional market town, is now the educational center of the northern Sacramento Valley, thanks to the 14,500-student California State University, Chico, and the equally large Butte Community College in nearby Oroville. Having so many academics in such a small community offered Cootsona a unique opportunity to bring academicians and theologians face to face for sustained dialogue. Under Cootsona's leadership, the Chico Triad sponsors regular dialogues among scientists, philosophers, and theologians; colloquia, in which outside experts are invited to speak; and annual lectures in both church and academic settings. While academic theologians are few, there are several theologically minded triad participants in the Religious Studies Department at Chico State, in the Philosophy Department at Butte College, and among local ministers.

The college and university are two elements of the Chico Triad. Bidwell Presbyterian Church, a large downtown congregation, is the third. The church, which has a strong commitment to mission and adult education, called Cootsona in 2002 as associate minister for adult discipleship to oversee its community life, pastoral care, and fellowship activities. His work with the Chico Triad—about ten percent of his total workload—qualifies as discipleship at Bidwell, and the church has sustained his work with its money, its attention, and its prayers. Church members are welcome at the monthly programs if they have an interest and some background in at least one of the three academic disciplines.

What has the Chico Triad found? Not surprisingly, that the usual stereotypes of the dispassionate scientist and the irrational religionist are not true, and that scientific, philosophical, and theological professionals have a great deal in common. Once some initial prejudices have been addressed and some key common themes identified, they have a great deal to say to one another.

For the triad, one such common theme has been "Beauty." Cootsona, in a paper recently presented at Metanexus's 2007 conference, explains that the concept of beauty, shorn of its shallow cosmetic associations, proves useful in describing the sensation—common to scientists, philosophers, and theologians—of both the appeal and the satisfaction that come from a sustained concentration upon a subject of inquiry, be it nature, truth, or the divine. Cootsona cites C.S. Lewis's





Greg Cootsona



description of this appeal: "We do not want merely to see beauty.... We want something else that can hardly be put into words—to be united with the beauty we see, to pass into it, to receive it into ourselves, to bathe in it, to become part of it."

Cootsona found the concept of beauty significant for at least two major Reformed theologians, Jonathan Edwards and Karl Barth, but also found the concept being debated among major scientists and philosophers of the twentieth century. Our concept of beauty, he notes, has at its heart an objective conception of how nature rightly fits together, a concept familiar to philosophers and theologians. We also use beauty as a term to describe an observer's subjective perception of that rightness, a use familiar enough to scientists who can (and do) speak of the beauty of a perfect theoretical explanation.

Speaking about beauty in this way, Cootsona finds, is fruitful when talking to scientists. "I remember asking a friend of mine who is a professor of evolutionary cell biology (not a member of the Chico Triad) about the importance of beauty in his work. Initially, he looked at me quizzically and did not see any connection between his work and beauty. When I described that beauty is tied up with understanding nature properly, it made more sense." Ultimately, he claims, the objective and the subjective character of beauty cannot be radically divorced, and this inseparability, he believes, provides science and the humanities with common ground for dialogue.

Cootsona's interest in the interrelations of science and religion began fifteen years ago at the University of Tübingen, during a postgraduate year made possible by a scholarship offered by Princeton Theological Seminary.

Tübingen in 1991 was home to such theological luminaries as Hans Küng and Jürgen Moltmann. At Tübingen, Cootsona was able to build upon the theological foundations laid during his PTS years, most notably with Christian Beker (his thesis advisor), Daniel Migliore (for the theology of Karl Barth), and visiting professor Michael Welker. Cootsona went from Tübingen to the Graduate Theological Union, Berkeley, where he completed a dissertation published by Peter Lang in September 2001 as *God and the World: A Study in the Thought of Alfred North Whitehead and Karl Barth*. Cootsona is also author of *Creation and Last Things: At the Intersection of Theology and Science*, published for the PCUSA Geneva Press series, Foundations of Christian Faith, in 2002. ∎

You can contact Greg Cootsona by email at gcootsona@bidwellpres.org. For information on the Metanexus Institute, contact the institute at: 28 Garrett Avenue, Bryn Mawr, PA 19010; 484.592.0304, www.metanexus.net.

Kenneth Ross is a member-at-large of Philadelphia Presbytery and a parish associate at the First Presbyterian Church in Philadelphia. He is a 1985 Th.M. graduate of Princeton Seminary.

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Many alums have added their email addresses to the PTS web site. You can contact them using the online alumni/ae directory by choosing "Alumni/ae" from the home page and "Alumni/ae Directory" under Online Services. If you do not have the alumni/ae password for this section, please contact the Office of Alumni/ae Relations at alumni.relations@ptsem.edu or call 609.497.7756 for further assistance.

1946 **Duane U. Farris (B)** was honorably retired by Mission Presbytery in December 1986. For the next twenty years he served as a parish associate at Holy Trinity Presbyterian Church until moving to Mountain Home, Arkansas (his home state), in October 2006, where he is now active in the First Presbyterian Church. He writes, "In addition to my brother's family here, I have two sons, Jerry in Jacksonville, Texas, and Greg in San Jose, California, two grandchildren, and two great-grandchildren in San Antonio, Texas. My wife, Joy, died July 5, 2004." His new address is 809 Sanford Lane, Mountain Home, Arkansas 72653.

1947 **John H. Sinclair (B, '53M)** recently lectured on the life and work of John A. Mackay at Presbyterian seminaries in Matanzas, Cuba, and in Mexico City.

Class Notes may be edited for length or clarity, and should include the writer's name, degree(s), year(s) of graduation, address, and telephone number. We receive many class notes and try to print them all, but because the magazine is published three times a year, that is not always possible.

Photographs are welcome, but upon discretion of the editors may not be used due to the quality of the photograph or space limitations. Photographs may be submitted electronically as long as they are a high-quality resolution of at least 300 dpi.

Key to Abbreviations:
Upper-case letters designate degrees earned at PTS:

M.Div.	B	D.Min.	P
M.R.E.	E	Th.D.	D
M.A.	E	Ph.D.	D
Th.M.	M		

Special undergraduate student U
Special graduate student G

When an alumnus/a did not receive a degree, a lower-case letter corresponding to those above designates the course of study.

1948 **James A. Cogswell (M)** has published *No Turning Back: A History of American Presbyterian Involvement in Sub-Saharan Africa, 1833–2000.* While Cogswell's mission service was in Japan, through his subsequent service in mission administration as Asia secretary and World Service/World Hunger Program director for the Presbyterian Church (USA) and overseas ministries director for the National Council of Churches, he has been able to consider mission history from a broader perspective.

Following retirement, he was appointed a specialist in mission history by the PCUSA. He focuses his research on mission in sub-Saharan Africa, where the Christian movement is growing more rapidly than anywhere else in the world, but where comparatively little work has been done to record this history.

1951 **Kenneth Dale (M)** and his wife, Eloise, participated in the twenty-fifth anniversary celebration of the Personal Growth and Counseling Center in Tokyo, Japan, in April. Dale was the center's founder and its director for fourteen years. He writes, "The center, focused on both community education and therapy, is still flourishing. Some 3,000 people, Christian and non-Christian, have taken the basic course in personal growth in holistic Christian values, and nearly 2,000 clients have been served." Dale has published six books, three of which have been translated into Japanese. He now lives at Pilgrim Place in Claremont, California.

Douglas J. Elwood (B) and his wife, Bettie, have served thirty years under the Presbyterian Mission Board (USA) as educational coworkers. Before retiring in 1991, they founded their own mission for street children (www.littlechildren.org). Elwood has written fourteen books, and his service career spans pastoral ministry, college chaplaincy, and college and seminary teaching in the United States and Southeast Asia. He is currently director of publications for Little Children of the World, Inc.

O. Thomas Miles (B) is part-time vacancy coordinator for National Capital Presbytery.

1954 **John P. Crossley Jr. (B)** retired in the spring from the University of Southern California's School of Religion, where he taught for thirty-seven years.

E. John Roof (B, '58M) and his wife, Marion, are retired and living in Latrobe, Pennsylvania, where they both grew up, and, Roof writes, "went to high school with Fred Rogers and Arnold Palmer!"

1955 **Don Pendell (B)** is chaplain of the 8,500 Masonic Shriners in central Ohio. The Shriners support twenty-two burn hospitals in the United States and Canada. He and his wife, June, live in Worthington. Pendell retired after specializing as interim pastor with forty Presbyterian churches. ▼



1957 **Adolph W. Kunen (B)** is interim minister of Lakehurst Presbyterian Church in Lakehurst, New Jersey.

1958 **Earl W. Kennedy (M, '68D)** is a senior research fellow at the A.C. Van Raalte Institute in Holland, Michigan.

1960 **Perry T. Fuller (B)** is interim rector of Holy Trinity Episcopal Church in West Palm Beach, Florida.

1962 **Rupert "Bo" Harris (B)** retired from the First Presbyterian Church of Mendham, New Jersey, in August 2006. He and his wife, **Jan Lippert Harris ('63e)**, live in Cambridge, New York, where Jan is a certified Christian educator.

1963 **John Killinger (D)** has published a new book, *The Changing Shape of Our Salvation*, available through The Crossroad Publishing Company.

Class notes

take a bow

In recognition of his community service, **John Maltby ('62B)** was honored by the Rotary Club of Hightstown-South Brunswick, New Jersey, at a dinner on April 18, 2007. He was presented with the Rotary's Service Above Self Award. Maltby has been pastor of Miller Memorial Presbyterian Church in Monmouth Junction for fifty years and plans to retire in July 2008.

Syracuse University has awarded its 2007 Alumna of the Year award to **Martha E. Bellinger ('75b)** for her work on behalf of children and families during her sixteen years as a judge on the Superior Court of the State of California.

Janet Parker ('89B, '92M) has won the 2007 Pride Service Sermon Contest established by The Religious Institute on Sexual Morality, Reproductive Rights, and Healing, in collaboration with The Human Rights Campaign, the National Black Justice Coalition, the Institute for Welcoming Resources/NGLTF, and the Institute for Judaism and Sexual Orientation. Parker, a member of The Human Rights Campaign's Religion and Faith Advisory Council and associate minister at Rock Spring Congregational United Church of Christ in Arlington, Virginia, wrote a sermon titled "The Ties That Bind," which can be read on the institute's web site, http://www.religiousinstitute.org/documents/Tiesthatbind.pdf.

John Zimmerman (B) has served as interim senior pastor of the Chapel by the Lake in Juneau, Alaska, since October 2006. This is the largest PCUSA congregation in Alaska Presbytery, and he says that the church has a "spectacular view of Mendenhall Glacier as a backdrop to table and pulpit."

1964 **John A. Watson (B)** is pastor emeritus of Bethel Presbyterian Church in Columbus, Ohio. He also serves as theologian-in-residence for six months each year at the Mandarin Church of Christ in Jacksonville, Florida.

1965 **James E. Janke (M)** and his wife, Janet, live at Oak Hammock, a retirement community built by the University of Florida.

Bruce E. Shields (B) retired May 31 after twenty-four years of teaching and administration at Emmanuel School of Religion in Johnson City, Tennessee.

1966 **Charles Barton (B)** has retired as pastor of the First Presbyterian Church of Yorktown, New York, after serving for twenty-five years.

Gary Bouma (B) is UNESCO chair for interreligious and intercultural relations, Asia Pacific, at Monash University in Victoria, Australia. His latest book, *Australian Soul: Religion and Spirituality in the 21st Century* (Cambridge University Press), is a Borders bestseller. He is also chair of the board of the 2009 Parliament of the World's Religions in Melbourne, and director of the Global Terrorism Research Centre.

C.F. Sandy Pofahl (b) writes, "After leaving PTS, I attended Stanford School of Law and then came to Dallas, Texas. During the past forty years I have been especially active in commercial real estate and international business. In the last three years a friend and I established the Sandy Happy Children's Academy in Nairobi, Kenya, which has 304 AIDS-related orphans. We are building a new campus in Kisumu, Kenya, that will have room for 500 kids as well as a medical, dental, and vision clinic for the community. Besides feeding the children, we plan to educate them and have as many as possible continue on to college and make a difference in Kenya and Africa. Any contacts you might have in Kenya or the United States that might help would be greatly welcomed. The web site is www.sandyhappychildrenshome.com."

Ronald W. Richardson (B) is living in West Vancouver, British Columbia, Canada, and has been retired from pastoral counseling/marriage and family therapy since 1995. He has published *Creating a Healthier Church* and *Becoming a Healthier Pastor*, both with Fortress Press.

1967 **Earl S. Johnson (B)** is adjunct professor in religious studies at Siena College in Loudonville, New York.

Marilyn Ruppart (E) has completed her first year as the faculty administrator of the Great Barrington Rudolf Steiner School in Great Barrington, Massachusetts. She has been in independent school administration for more than ten years and strongly supports Waldorf education, both personally and professionally. Her children Jonathan and Tamara attended the Waldorf School of Garden City, New York.

After thirty-one years as minister in Stormont Presbyterian Church in Belfast, Northern Ireland, **Ron Savage (M, '89P)** retired on Reformation Sunday (the fortieth anniversary of his ordination). His previous appointments were in the joint charge of Drumachose and Derrymore Presbyterian Churches, Limavady, and Fisherwick Presbyterian Church in Belfast.

1968 **C. Lee MacCallum (B)** retired as pastor of Olivet Presbyterian Church in Staten Island, New York, after serving for thirty-five years. He and his wife, Louise, have moved to Delaware to be closer to their children and grandchildren.

1969 **James E. Roghair (B)** is interim minister of the First Congregational Church of Evanston, Illinois. He is also a certified interim ministry specialist in the PCUSA. His wife, Elizabeth Byers Roghair, is director of gift planning for Northwestern University.

1970 **Jackson W. Carroll (D)** was awarded a pastoral leadership grant by The Louisville Institute for his project "As One with Authority: Reflective Leadership in Ministry."

James Edwards (B) has been appointed the first occupant of the Bruner-Welch Endowed Chair in Theology at Whitworth University in Spokane, Washington. The chair is named for PTS alum **F. Dale Bruner ('58B)**, who retired in 1997 after

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twenty-two years as one of Whitworth's most influential and popular religion professors. Edwards's latest book, *Is Jesus the Only Savior?* (Wm. B. Eerdmans, 2005), was named the top book of the year on apologetics and evangelism by *Christianity Today.*

Gary W. Huffman (B) has retired as pastor of the First Presbyterian Church of Shelbyville, Indiana, after serving for thirty years. He will be moving to a small horse farm that he and his wife have purchased in Lexington, Kentucky.

1971 **Vincent Cardarelli (M)** has published *Toward Serenity: Strategies to Attain Emotional Stability*, a book about addiction, communication, and grief.

1972 **M. William Howard Jr. (B)**, pastor of Bethany Baptist Church in Newark, New Jersey, has been elected to serve as chair of the Board of Governors at Rutgers, The State University of New Jersey.

After selling their family business, The Schundler Company, **Bruce Schundler (b)** and his wife, Sara, decided to work as seasonal park rangers for the Cape Hatteras National Seashore in North Carolina in the summer of 2006. This past summer they worked as park rangers for Mesa Verde National Park in Colorado. They hope to continue serving as national park rangers for at least a few more years. ▼



Arthur Sundstrom (B, '80P) completed thirteen years as pastor of The Chevy Chase Presbyterian Church in Washington DC, in July. He is moving to join his wife, **Sara ('79U)**, who is a civilian employee of the federal government. She is posted in Hawaii.

Jean Anne Swope (B) climbed Mt. Kilimanjaro (19,340 feet) to celebrate her sixtieth birthday. She recently reunited with **David Evans ('72B)** and his wife, Linda, and **Randy Peyton ('72B, '80M)**. She continues as CEO of Swope and Associates, LLC, providing management services for individuals with Alzheimer's, brain dysfunction, or general inability to handle their own affairs.▼



Mary Marple Thies (B), copastor of the First Presbyterian Church of Stamford, Connecticut, was elected chairperson of the board of directors of New Neighborhoods Inc., a nonprofit housing developer.

1973 After being retired for two-and-one-half years, **Dianna Pohlman Bell (B)** and her husband, Donald L. Bell, took positions as co-stated supply pastors of the First Presbyterian Church in Fullerton, California, moving from Sonoma back to southern California next door to their first copastorate thirty years ago. Their daughter Kathryn is a 2006 graduate of San Francisco Theological Seminary.

Wendy Boer (B) serves the Presbytery of West Jersey as a consultant for congregational transformation.

John Fischer (B) is enjoying his more than seven years as pastor of the United Christian Church in Aberdeen, Washington, where he was a financial advisor for American Express before retiring in 2002.

After retiring as executive director of the Presbyterian Samaritan Counseling Center in Charlotte, North Carolina, **Ralph W. Milligan (M)** spent six months as interim pastor of Hurunui Presbyterian Parishes on the South Island of New Zealand.

1974 **Joseph Devlin (M)** was the keynote speaker in February at the Fourth Annual Gathering for Peace and Justice sponsored by Sacred Heart Catholic Church in Camden, New Jersey. He spoke about "Conscience and War."

In May, **William J. Haughney (M)** celebrated the sixtieth anniversary of his ordination to the priesthood. He was honored with a mass and dinner at Our Lady of Mount Virgin Church in Middlesex, New Jersey, where he retired as pastor in 1996.

1975 **John McDowell (B)** is executive director for the Interfaith Hospitality Network in Salem, Virginia. The network works with thirty congregations in the Roanoke Valley to provide weeklong housing and hot meals at various churches and synagogues. It has a network of more than 1,000 volunteers and is the only program of its kind in Virginia.

1977 **Gary S. Eller (B)** was named president of the Omaha Presbyterian Seminary Foundation in March.

Stephen Kliewer (B) serves as executive director of a nonprofit organization that provides mental health, alcohol and drug, and developmental disability services in Enterprise, Oregon. He continues to serve on the faculty at Oregon Health and Science University in Portland, and recently published a book on the integration of spirituality into healthcare, *Healthcare and Spirituality*, published by Radcliffe Medical Press (a subsidiary of Oxford Press). The book is intended for healthcare providers, but is also useful for chaplains and ministers.

1978 **Charles Amjad-Ali (B, '85D)** has been appointed the director of the Islamic Studies Program and occupies the Martin Luther King Jr. Chair for Justice and Christian Community at Luther Seminary in St. Paul, Minnesota.

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Thomas Bien (B) is a psychologist in Albuquerque, New Mexico, and has written several books, including *Mindful Recovery, Finding the Center Within*, and *Mindful Therapy*.

Florence Ridley (B), supervisor of chaplain services at the Edna Mahan Correctional Facility for Women in Clinton, New Jersey, retired as prison chaplain in April, after completing more than twenty-five years of prison ministry with women.

John B. Szymanski (M) retired in September after fifty years as a priest and twenty-five years as an administrator in the Diocese of Metuchen.

1979 **Mark E. Durrett (B, '80M)** recently completed his first year as pastor of the First Presbyterian Church in Sumter, South Carolina.

Kristine Holmgren (B) writes, "**Jon Pyne ('77B)** and **Jim McGrath ('79b)** and I got together last summer at Jon's cabin for an old-fashioned pajama party—like we used to do on the fourth floor of Brown in the old days. I'm still raising money for worthy causes—currently leading a development office for Twin Cities Gay Men's Chorus, and loving it. My two grown daughters are following their parents' lead: Grace is a Ph.D. candidate at the University of Minnesota, and Claire is in law school, also at the university.

Peter T. Nash (B) holds the Franklin I. and Irene Saemann Endowed Chair in World Communities at Wartburg College in Waverly, Iowa.

Elizabeth Lester Shaw (B) received her California license as a marriage and family therapist in 2006 and is in private practice with other Christian therapists.

Richard A. Sutton (M) is the new pastoral ministries manager at Maris Grove Retirement Community in Glen Mills, Pennsylvania. He is responsible for cultivating the spiritual well-being of the residents and staff. He writes that a chapel is scheduled to be built next year at the site.

1980 **Jim Brazell (B)** and his wife, Westi, were selected to participate in the Virginia Theological Seminary Summer Collegium, a Lilly Foundation-funded project that targets pastors of small churches. This year's theme was Christian education.

Al Butzer (B, '85M) was recently called to be pastor of the First Presbyterian Church in Virginia Beach, Virginia.

Barbara Dua (B), executive director of the New Mexico Conference of Churches, was part of a delegation to Iran with the Fellowship of Reconciliation in the spring. The delegation met with a variety of religious and political leaders in hopes of building friendship and avoiding war. Dua (middle) is pictured here with University of Tehran students. ▼



After twenty-one years as pastor of the First Presbyterian Church of Dayton, New Jersey, **Kathy Nelson (B, '86M)** is now president of the Funding Individual Spiritual Health Foundation Inc. in Plainsboro. The foundation focuses on giving grants in the areas of health, education, and spirituality.

David Stoker (B) has moved to Hawaii, where he is the executive pastor of the First Presbyterian Church of Honolulu.

Peter Sulyok (B, '81M) is interim pastor of Westhampton Presbyterian Church in Westhampton Beach, New York. He writes, "I enjoy the challenges of ministering in a community where the people are as wonderful as the Long Island beaches."

Karen Carpenter Thurmond (E) is in her eighteenth year at the University of Memphis in Tennessee, where she is an academic advisor. She will complete her Ed.D. in higher education leadership in spring 2008. Her dissertation topic is "Advisor Experiences and Perceptions of Good Advising."

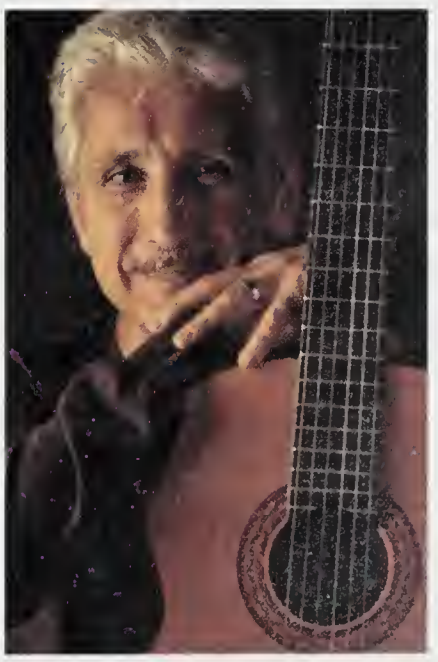
David H. Wall ('80E) and Robert R. Houck were united in a civil union blessing ceremony on March 24, 2007.

1981 **Steven Dyer (M)** became pastor of Summit Presbyterian Church in North Stafford, Virginia, in June.

Bart Ehrman (B, '85D) presented a lecture on "The Alternative Vision of the Gospel of Judas" at Wake Forest University in February. He is the James A. Gray Distinguished Professor in the Religious Studies Department at the University of North Carolina, Chapel Hill.

Douglas Strong (B, '90D) became dean of Seattle Pacific University in September.

Osvaldo D. Vena (M) has released a music CD, *Still a Dream*, with original songs inspired by the poems of Jewish and Arab children. More information about the project, which benefits children in the West Bank, can be found at www.stilladream.com. ▼



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1982 **David (B, '83M)** and **Susan ('84E) Hudson** are the PCUSA's new regional liaisons for South Asia. Based in New Delhi, India, they travel as needed to Pakistan, Bangladesh, Nepal, and Sri Lanka. They had been copastors of Bethesda Presbyterian Church in Aberdeen, North Carolina, and previously lived and served in Korea and Pakistan.

Bruce Kreutzer (E) ran his first marathon on Thanksgiving Day 2006 to raise money for thirty orphans in Vietnam through an organization called Rivers of the World.

Edward Luckett (B) is campaign director for Community Health Charities of Nevada, an on-call chaplain for St. Rose Dominican Hospital in Henderson, Nevada, and teaches at Regis University in Denver, Colorado, where he was honored in May with their "Excellence in Teaching Award" for 2007.

Micah Patrick, son of **Patrick McCoy (B)** and his wife, Rebecca, graduated from Austin College and has received his assignment in Kenya through the Young Adult Volunteer Program of the PCUSA. He will work for Church World Service and report on projects throughout East Africa while being related to the Presbyterian mission in Kenya. The McCoys' other son, David, is a senior in high school, serves on the Presbytery Youth Council, and works the soundboard at Trinity Presbyterian Church in McKinney, Texas, where Patrick is pastor.

C. Edward Morgan (B) became pastor of the First Presbyterian Church in St. Cloud, Minnesota, in June.

Barbara Sherer (B) has coauthored a three-book "thriller" series with what she calls "interesting connections to PTS." *Chasing Eden* (St. Martin's Press) was released in June, and *Beyond Eden* in October.

1983 **Brett Webb-Mitchell (B)** has published *School of the Pilgrim* (Westminster John Knox Press, 2007). For more information, visit www.schoolofthepilgrim.com.

1984 Four Gillettes attended worship together on June 17. The unusual event took place at Limestone Presbyterian Church in Wilmington, Delaware, where **Bruce (B, '85M)** and **Carolyn ('85B) Gillette** are copastors. Bruce preached and Carolyn assisted as liturgist. In the congregation were **Gerald Gillette ('53B)**, Bruce's father, and **George F. Gillette ('51B)**, "no relation as far as we know."

Carol Gregg (B, 95P), chaplain at Alma College in Michigan, was given a yearlong leave of absence from her position in order to relocate to Chapel Hill, North Carolina, for her husband's sabbatical year. She ministers to students at the University of North Carolina, Chapel Hill, as the interim associate pastor for campus ministry at University Presbyterian Church.

Susanne Johnson (D) has been awarded a general grant by The Louisville Institute for her project "From Jailhouse to Statehouse to Schoolhouse to Churchhouse: Youth Ministry in Community-Based Perspective, A Practical Theology of Youth Ministry."

Harold Murry (B) has been appointed director of field education and instructor of ministry at the University of Dubuque Theological Seminary.

James Wellman (B) is chair of the Comparative Religion Program in the Jackson School of International Studies at the University of Washington. He has published *Belief and Bloodshed: Religion and Violence across Time and Tradition* (Rowman and Littlefield, 2005). The book offers a theory of religion and violence and asks the question "Is war normal for American evangelicals?" Wellman tries to address why there is such high support for the Iraq War among white American evangelicals.

Wellman and his wife, **Annette Moser-Wellman ('86B)**, live on Bainbridge Island with their two girls, Constance and Georgia. They are active in Rolling Bay Presbyterian Church, teaching the junior high Sunday school.

1985 **Gayle Beebe (B)** became the eighth president of Westmont College, effective July 1. He was previously president of Spring Arbor University in Michigan. Beebe is an ordained minister in the Free Methodist Church.

John Wesley Brown (B) received a Ph.D. in clinical psychology from St. John's University in Queens, New York, in December 2005. He is both owner and president of the Lighthouse Counseling Center, a private agency with offices in West Trenton, New Jersey, and Newtown, Pennsylvania, that specializes in the integration of Christian theology and spirituality with psychological treatment. "*Soli Deo Gloria.*"

Stephen D. Hay (B) has begun his eighth year as pastor of Tabernacle United Methodist Church, outside of Fredericksburg, Virginia. The church was founded in the early 1840s, and its building was used as a field hospital for several Civil War battles in the area. Hay is the ninety-first pastor of the church, and the longest serving. Tabernacle just called **Sarah Scheck ('07B)** as their Christian education director.

James B. Miller (B) completed his tenth year as pastor/head of staff of Sunnyside Presbyterian Church in South Bend, Indiana. He has been married to Darlene for twenty years and they have four children: Andy, Julie, Peter, and Caroline. Miller serves on the faculty for the Synod of Lincoln Trails New Pastors Program and is moderator of the Presbytery of Wabash Valley.

1987 **Gary Neal Hansen (B, '90M)**, assistant professor of church history at the University of Dubuque Theological Seminary, received a $40,000 grant from The Louisville Institute's Christian Faith and Life Grant Program to support a project titled "Doing the Work of God: Historical Models of Christian Prayer." Funds from the grant will support Hansen's research and writing at the University of Iowa, where he is a visiting scholar in the Department of Religious Studies. He presented a paper in October on this research at the Sixteenth Century Studies Conference in Minneapolis.

Daniel R. Heischman (P) is the new executive director of the National Association of Episcopal Schools. He previously served as chaplain at Trinity College

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in Hartford, Connecticut, and as a chaplain and administrator at two Episcopal schools, and was executive director of the Council for Religion in Independent Schools. ▼



R. Scott Herr (B) writes, "With much gratitude for my education at PTS, I completed the D.Min. program in Christian spirituality at Fuller Theological Seminary."

Warren J. Hoffman (M) has accepted a call as senior pastor of the historic Third Baptist Church in midtown St. Louis, Missouri.

James K. Lankheet (B) is pastor of Beechwood Church in Holland, Michigan. The church started a new worship service called The Bridge three years ago to reach twenty-to-thirty-year-old seekers and now has 275 members who were not affiliated with the church prior to the launch of the service. Beechwood also started a new Spanish language church, Iglesia Alas de Aguila (Eagle Wings Church) for the community of North Holland. Their first public worship service was in April.

Charles Carter Via (B), cofounder and executive director of Bridges to Community, Inc., a nonprofit organization focusing on community development in Nicaragua, Kenya, and Nepal, was invited by The Hartman Center for Civic Education and Leadership at DePauw University to give a presentation in March on "Initiation, Vocation, and Service: The Only Way to a Better Future."

1988 **Gregory Boyd (D)** attended the first Open Theology and Science Seminar, hosted by Eastern Nazarene College in Quincy, Massachusetts, last summer. He was chosen as one of only fourteen participants because of his current and potential contributions to the emerging field of open theology and science. He is senior pastor of Woodland Hills Church in Maplewood, Minnesota.

Joseph L. Castleberry (B) became the sixth president of Northwest University, a Christian liberal arts college in Kirkland, Washington, on August 15. He previously served as the academic dean at the Assemblies of God Theological Seminary in Springfield, Missouri.

David Huegel (B) and his wife, Cecilia, have four children, Jonathan, Evan, Isaac, and Aaron. Huegel was recently called as associate pastor for English language ministry of the New Life Baptist Church, Southern Baptist Convention, in Houston, Texas. It is a multi-ethnic congregation with ministries in English, Korean, and Spanish.

Anne Marie Meyerhoffer (B) is designated pastor of the United Presbyterian Church in Trumbull, Connecticut. She began her ministry there in February.

1989 **Emily J. Anderson (B)** has been awarded a sabbatical grant for pastoral leaders by The Louisville Institute for her project "New Old Church, New Old Pastor: Reforming Ministry in the 21st Century."

Robert Gamble (M) writes, "After twenty-four years of working in Presbyterian churches in Florida, New Mexico, and Tennessee, I live and work now in Odessa, in the Ukraine, as the director of the nonprofit This Child Here (www.thischildhere.org). I raise money from PCUSA churches in the States and design programs to help kids on the streets of the Ukraine; there are thousands. So far I have been detained by the police and robbed, had two exhibitions of my photography, and been interviewed four times by Ukrainian television. I have an essay and photographs in the current issue of *DoubleTake/Points of Entry* magazine."

Kang-Yup Na (B) recently wrote a column for *Presbyterians Today* on Bible explorations.

Eriberto (Eddie) Soto (M) and his wife, Marcia, moved in August to Charleston, South Carolina, where he has accepted a call as associate for Latin American ministries of Charleston-Atlantic Presbytery. He also went on an international mission trip to Madagascar last summer with members of his previous congregation, Faith Presbyterian Church in Tallahassee, Florida.

Michael Thomas (B) is director of doctoral studies and associate professor of pastoral theology at Northern Baptist Theological Seminary in Lombard, Illinois.

1990 **Obery Hendricks (B)** was the guest speaker at Overbrook Presbyterian Church's (Philadelphia, Pennsylvania) "A Celebration of African American Heritage and History" in February.

Kimberly Bracken Long (B) has been appointed assistant professor of worship and coordinator of worship resources for congregations at Columbia Theological Seminary.

1991 **John Beddingfield (B)** became rector of All Souls Episcopal Church, Woodley Park, in Washington DC, in September. As the church is very close to the National Zoo, he writes that "it opens up all kinds of possibilities for celebrating St. Francis Day."

Paul Junggap Huh (B) has been appointed assistant professor of worship and director of Korean American ministries at Columbia Theological Seminary.

Beth M. Sheppard (B) has been named the director of the United Library, the theological library that serves Garrett-Evangelical Theological Seminary and Seabury Western Theological Seminary in Evanston, Illinois.

1992 **Rachael Keefe (B, '96M)** is gathering pastor for Promise Church, a United Church of Christ congregation in Massachusetts. She writes, "We started meeting as a home church in the spring of 2006 and this year we were granted in-care standing in the Pilgrim Association of the Massachusetts Conference of the

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United Church of Christ. We are still meeting in homes in the Weymouth-Quincy area and are looking for more permanent space." Keefe also works part time as a pastoral counselor.

After finishing his Th.M. in theology at PTS, **Masami Kojiro (M, '93U)** moved to Scotland to pursue a doctoral program in theology at the University of Aberdeen. He earned his Ph.D. in 1997 and his dissertation was on "God's Eternal Election in the Theology of Karl Barth." In 1998 Kojiro was appointed full-time instructor at Tokyo Union Theological Seminary in Japan, and was promoted in 2001 to assistant professor and in 2006 to professor of systematic theology. He is currently on sabbatical at the University of Edinburgh, New College.

C. Scott Shidemantle (M) and his wife, Wendy, are professors at Geneva College in Beaver Falls, Pennsylvania. Scott is associate professor of biblical studies and Wendy is assistant professor of foreign languages.

1993 **Ian Taylor (M)** is pastor of Bishopbriggs Springfield Cambridge Church in Glasgow, Scotland.

1994 **Yang-en Cheng (D)** attended the World Council of Churches Ninth Assembly in Porto Allegre, Brazil, in February 2006 and while there visited Taiwanese churches in Buenos Aires, Argentina. That August he attended the Ninth International Congress on Calvin Research held in Emden, Germany, and Apeldoorn, The Netherlands, and in September spoke at a retreat in Penang, Malaysia, for Presbyterian pastors and church leaders from Singapore, Malaysia, and Taiwan.

Allan Hugh Cole Jr. (B, '01D) was appointed to the Nancy Taylor Williamson Chair in Pastoral Care at Austin Presbyterian Theological Seminary this past spring.

Troy Jackson (B) has served as pastor of University Christian Church in Cincinnati, Ohio, for thirteen years. He and his wife, Amanda, have three children: Jacob (twelve), Emma (nine), and Ellie (four). Jackson completed his Ph.D. in history from the University of Kentucky in 2006. He served as an editor for the most recent volume of the Martin Luther King Jr. Papers Project, *Advocate of the Social Gospel* (Berkeley: University of California Press, 2007).

Sung-Deuk Oak (M) was appointed in July as the Im Dongsoon Im Mija Scholar

Weddings & Births

Weddings

Carol Ruth Kelly and David C. Meekhof ('57B), August 20, 2006
Kara Megan Mansfield and Tim Morehouse ('91B), October 18, 2003
D'Anna Mae Chomout and Scott Nowack ('99B), March 18, 2006
Robyn Castellani and Steve Runholt ('00B), April 21, 2007
Catherine Clasen ('01B) and Peter Timothy Askew, August 11, 2007
Alice Morrison ('02B) and Jotham Johnson, June 23, 2007
Kimberly Armstrong ('03B, '05M) and David Pepper, December 30, 2006
Kim Benner and Jonas Hayes ('03B), August 31, 2007
Michelle Sieben and Todd Kennedy ('04B), July 2, 2006
Anita Lyndaker and Mark Studer ('04B), October 14, 2006
Riley Amelia O'Brien ('05B) and Ralph "Skip" Edwin Powell III, September 3, 2006
Sarah Scheck ('07B) and Patrick Dennis ('06B), June 29, 2007
Caitlin C. Trump ('07B) and Patrick Wright Johnson ('06B), September 9, 2006
Cari Pattison ('06B) and Todd Riley, March 24, 2007
Rebecca Sanders ('07B) and David Bruner ('07B), August 18, 2007

Births

Gabriel Boone Mansfield to Kara and Tim ('91B) Morehouse on November 30, 2006
Luke Curtis to Wendy Rae and C. Scott Shidemantle ('92M), November 29, 2006
Selina Wells Cale Petercross adopted by Shannon L.C. Cate ('94E) and C.L. Cole on June 13, 2007
Keegan Matthew to Martie Sharp ('95E) and David Bradley on December 9, 2006
Olivia Eunae to Keren and J.P. ('96B, '97M) Kang, April 11, 2007
Eirene Gabriella Eddy to Athanasia Chatzifotiou and Matthew D. Eddy ('98B) on May 8, 2007
Elena Kate adopted by Mary Rodgers ('98B) in July 2007
Claudia Paola Liang-Hue Lin to Bee-Ca Lin and Tony Tian-Ren Lin ('99B, '00M) on December 19, 2004
Calvin Pablo Tsang-Eng Lin to Bee-Ca Lin and Tony Tian-Ren Lin ('99, '00M) on April 10, 2007
Shane Seunghyuk to Sarah and Isaac ('00B) Ahn on September 13, 2006
Anna Valentina adopted by Kendra and Ryan ('00B) Brodin on October 24, 2006
James Allan to Jenny and Allan ('00B) Purtill on June 16, 2007
Sophia Cherie to Christina Starace Williams ('00B) and Dan Williams on February 13, 2007
Chloe Malia to Heather Roote ('02B) and Stephen ('00M) Faller, November 22, 2007
Alexander Zachary to Christine and Matt ('03B) Gough on May 20, 2007
Martha Shannon to Jill and John ('04B) Beaumont on February 2, 2007
Carson Grace Ruth to Julie ('04B) and Darin Prey-Harbaugh, April 1, 2007
Hannah Verity to Betsy ('04B) and Jeremy ('04B, '05M) Wynne on January 22, 2007
Errol Neil to Keaton ('05B) and Jay Hill on January 5, 2007
Levi Samuel to Brandy ('06B) and Matt ('05B) Miller on January 5, 2007
Sophia Hope to Melissa ('06B) and Jeffrey ('06B) Burt-Gracik on November 28, 2006
Colin Adair Jones II to Imani ('06B) and Colin ('06B) Jones, February 27, 2007

Class notes

Assistant Professor of Korean Christianity in the Department of Asian Languages and Culture at the University of California, Los Angeles. He writes, "This is the first chair professor position of Korean Christianity outside of Korea. My primary goal is to make the study of Korean Christianity a legitimate academic field in the United States. Please pray for me and visit http://www.isop.ucla.edu/korea/."

Rebecca McGowan Spooner (B) received an M.S. in counseling last December from the University of Central Arkansas, and was recently licensed as a counselor by the State of Arkansas. She is the director and lead therapist at the Laurence Schmidt Center in Little Rock, a counseling center for pastors and church professionals of all denominations, and their families.

1995 **Jeffrey Wilton Bursch (B)** has been awarded a sabbatical grant for pastoral leaders by The Louisville Institute for his project "Sing a New Song: Spiritual Renewal through Faith-Inspired Song Writing."

Peter (B) Hausmann has transferred to minister-at-large in New Hope Presbytery in order to pursue the building side of his vocation, going to work with the construction company that recently renovated Blacknall Church in Durham, North Carolina. His wife, **Margot (B)**, loves writing and engaging in relational ministry in their urban neighborhood.

Galen Johnson (B) has written *Historical Dictionary of the Puritans*, published by the Scarecrow Press division of Rowman and Littlefield.

Barbara (McGowan) Smith (B) received her Doctor of Ministry degree in pastoral care from New York Theological Seminary on May 19, 2007. **Dale T. Irvin ('81B)**, president of the institution, was her advisor.

1996 **Adetokunbo Adelekan (B, '02D)** was the guest speaker at Rowan University's Black Cultural League and the National Association for the Advancement of Colored People's annual African American History Month ceremonies in February.

Dwight (B) and Kari **Davidson** have begun their sixth year in Japan serving as missionaries of the American Baptist Churches, USA. Last April, as part of his missionary role, Dwight became the chaplain of the College of Humanities at Kanto Gakuin University in Yokohama. Kari spends much of her time organizing women in Yokohama to volunteer on behalf of agencies helping Southeast Asian women in poverty. Dwight writes, "Our kids Adam (eleven), Sarah (eight), and Isaiah (three) are healthy and happy—eating lots of rice! We love to entertain visitors and hear from friends, so drop us a line."

J.P. Kang (B, '97M), wife, Keren, and daughter Amanda (three), welcomed Olivia Eunae on April 11, 2007, and celebrated his graduation (Ph.D. in Bible) from Union Theological Seminary and Presbyterian School of Christian Education in Richmond, Virginia, on May 26, 2007. ▼



Nancy Reinert (B) celebrated her tenth anniversary as pastor of the First Presbyterian Church of Caledonia, New York, in June. The church planned a festive pig roast!

1997 **John Ahn (B)** is the first Korean/Asian American in Yale University's history to receive a Ph.D. in Hebrew Bible/Old Testament from The Graduate School of Arts and Sciences, Department of Religious Studies. He earned the degree in 2006, and is now assistant professor of Old Testament and the book review editor for *Horizons in Biblical Theology* at Austin Presbyterian Theological Seminary. He serves in the Sunday school and youth ministry at the Lord's Church in Austin. Ahn and his wife, Angie, have three children, Isaiah (ten), Alexander (seven), and Caroline (three).

Kathryn D. Blanchard (B) was awarded a summer stipend by The Louisville Institute for her project "The Protestant Ethic or the Spirit of Capitalism?"

Brian C. Brewer (M) is assistant professor of Christian theology at the George W. Truett Theological Seminary, Baylor University, in Waco, Texas.

Terry Cobban (B) transferred membership from the Presbyterian Church in Korea to the PCUSA on January 18, 2007. In March he received endorsement by the PCUSA as an army chaplain.

Garvester Kelley (B, '99M) joined the New York-based Nonprofit Finance Fund in March as vice president of the mid-Atlantic region. He oversees the expansion of the fund's activities in New Jersey, Delaware, and the Philadelphia region.

1998 **Uwe Bilger (U)** received his Masters of Computer Science from the University of Tübingen in Tübingen, Germany, in 2005. Since then, he has worked in the field of systems, application, and products in data processing and as a management consultant in the area of supply chain management in Germany and the United States. He is currently employed by Deloitte Consulting LLP in Minneapolis, Minnesota.

Mia Dyson (B) is pastor of South Freeport Church in South Freeport, Maine.

Matthew D. Eddy (B) continues to teach the history of science, medicine, philosophy, and religion in the Philosophy Department of Durham University in England. He has just been tenured and next year will be a visiting assistant professor at the California Institute of Technology and a fellow at the Clark Library of UCLA.

Edwin Fernandez (M) leads worship with his wife, Ruth, at Oasis Las Vegas RV Resort, a ministry cosponsored by his church, The City Chapel of Las Vegas, and the resort.

Class notes

Elizabethtown College in Elizabethtown, Pennsylvania, has elected **Wallace Landes Jr. (P)** to its board. He is senior pastor of the Palmyra Church of the Brethren in Palmyra.

David W. Miller (B, '03D) continues to enjoy his work at Yale Divinity School, where he is executive director of the Yale Center for Faith and Culture (www.yale.edu/faith), as well as teaching at Yale Divinity School and Yale School of Management.

Robert Seesengood (M) joined the faculty at the University of North Carolina (Pembroke) in August 2006 as assistant professor of religion. His first book, *Competing Identities: The Athlete and the Gladiator in Early Christian Literature*, came out in March with Continuum Press.

Hazel Wilson (B) has been awarded a sabbatical grant for pastoral leaders by The Louisville Institute for her project "A Ministry of Health and Wholeness."

1999 **Melinda Contreras-Byrd (B)** was the keynote speaker at Delaware State University's College of Health and Public Policy's second annual People of Color Mental Health Conference for Southern Delaware in April.

Jeff Hensley's (P) son Nicholas died of muscular dystrophy on January 2, 2007, just two days before his seventeenth birthday. Classmates can contact Jeff at jeffh@kmbaptist.org.

Joshua Wait (B, '00G) has been working exclusively in information technology since his return to California in 2003. He does a mixture of hands-on service, project planning, and software development.

Joseph W. Walker (P) spoke at Vanderbilt University's 2007 Martin Luther King Jr. Commemorative Series last January. He is pastor of Mt. Zion Baptist Church in Nashville, Tennessee, and also serves as bishop of pastors, international, for the Full Gospel Baptist Church Fellowship. Walker has eight weekly television broadcasts and one daily radio ministry airing nationally in Shreveport and Baton Rouge, Louisiana, and Nashville, Tennessee, and internationally on Trinity Broadcasting Network, on which he is featured as a regular host and guest.

Cheryl A. Wuensch (M) was honored in celebration of her ordination as a Methodist minister in the Baltimore-Washington Conference of the United Methodist Church on May 26, 2007, on the floor of the U.S. House of Representatives by the Honorable C.A. Dutch Rupperpsberger of Maryland.

2000 **Charles Atkins Jr. (B, E)** was appointed to a three-year term on the board of trustees of the Princeton-Blairstown Center in June. The Princeton-Blairstown Center, through its adventure-based and experiential education programs, promotes positive change in the lives of underserved youth, particularly urban youth.

Atkins has hosted and narrated a public television documentary series (*Beyond Theology*) that studies the intersection of various faith traditions and public life in America. It is being distributed nationally through American Public Television and the first episode is on the history of the phrase "What Would Jesus Do?"

C. Edward Davis (B, '02m) is an associate professor teaching New Testament at Maple Springs Baptist Bible College and Seminary in Capitol Heights, Maryland. In March he celebrated his sixth pastoral anniversary at the First Baptist Church of Ken-Gar in Kensington, Maryland.

Spencer Lundgaard (B, '01M) and his family moved in July to Asbury Theological Seminary in Wilmore, Kentucky, to start a one-year residency with the Beeson Pastor Fellowship Doctoral Program. He writes, "Along with ten other people, we will be visiting thriving churches around the globe, learning from practitioners of cutting-edge ministries, and experiencing coursework in the areas of preaching and spiritual formation."

In April, **Leslie E. Martin (B)** became pastor of the Federated Church of Livingston, New Jersey. He previously served as director of development at the American Hungarian Foundation in New Brunswick, but was glad to return to the pastorate.

Allan Purtill (B), his wife, Jenny, and their daughter Syler are pleased to announce the birth of a son, James Allan, born in Albany, Georgia, on June 16, 2007. The Purtills reside in Americus, Georgia, but a spring tornado destroyed the local hospital. In the wake of such a storm, they are especially grateful for this new life.

Steve Runholt (B) married Robyn Castellani of Atlanta on April 21, 2007, at the Warren Wilson Presbyterian Church, where he serves as pastor and as chaplain to Warren Wilson College. Runholt writes, "My PTS friends will join me in giving thanks for what can only be described as a miracle—I finally found someone willing to marry me. Now, come visit us in Asheville, North Carolina!"

Angel Santiago-Vendrell (M) is the new pastor of Whitman United Methodist Church in Whitman, Massachusetts. He previously served as pastor of Saint Andrew's United Methodist Church in Jamaica Plain.

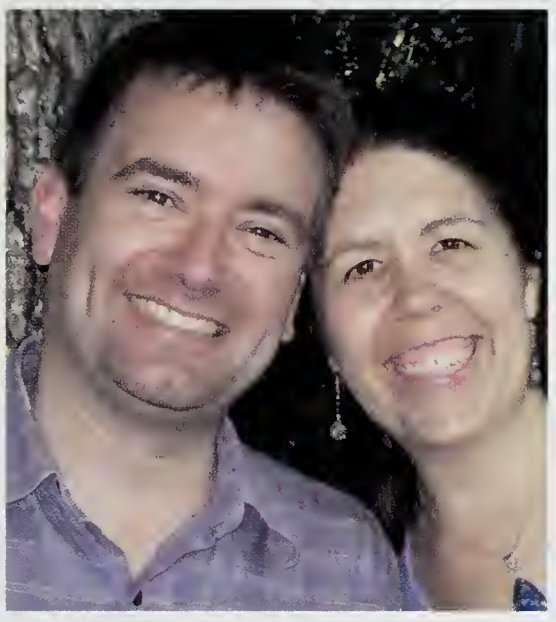
Jeya So (B) and her husband, **Daniel ('00B)**, have moved to San Diego, California, along with their three-year-old daughter Madeleine, to begin positions at the Korean United Presbyterian Church of San Diego. Jeya is serving part time as the children's pastor and Daniel is the director of Christian education and the youth pastor.

Christina Starace Williams (B) and her husband, Dan, welcomed daughter Sophia Cherie on February 13, 2007, in the middle of a blizzard. She writes, "Sophie was welcomed home by big sister Gracie, age two, who continues to shower her with affection and love."

2001 Christian activist and peacemaker **Shane Claiborne (b)** spoke to Whitworth University students in February about his experience in ministry, including a ten-week stint working with Mother Teresa in Calcutta, as well as being a founding partner of The Simple Way, a community in north Philadelphia, Pennsylvania. He is also the author of *The Irresistible Revolution*.

Class notes

Catherine Clasen (B) married Peter Timothy Askew on August 11, 2007, in Asheville, North Carolina. ▼



Last January **Cheryle R.C. Hanna (B)** became interim pastor of Gracious Saviour Evangelical Lutheran Church of Detroit, Michigan.

Brian P. Hughes (B) is a board-certified chaplain through the Association of Professional Chaplains. He works at the Baylor Medical Center in Irving, Texas.

Michael Wassenaar (B) was awarded a dissertation fellowship by The Louisville Institute for his project "Four Types of Calling: The Ethics of Vocation in Kierkegaard, Brunner, Scheler, and Barth." This grant supports the final year of Ph.D. or Th.D. dissertation writing for students engaged in research pertaining to American religion.

2002 **Rhonda Britton (B)** continues to be active in her community in Pictou, Nova Scotia. In April she was elected as president of the United Way of Pictou County and in May as president of the Pictou County Council of Churches.

PCUSA moderator Joan Gray visited Westminster Presbyterian Church in Gulfport, Mississippi, in May, where **Karen Wamsteker Bullock (B)** is associate pastor, to offer a prayer and some thoughts on mission to women in the church's Presbyterian Women, who were celebrating the annual birthday offering. Five of the women who received honorary lifetime membership awards had lost their pins and certificates in Hurricane Katrina, and the Office of the Moderator sent new pins and certificates in time for the church's Sunday worship service. Bullock writes, "The women who lost their pins were delighted and surprised to have this small but significant token restored to them, and it was uplifting for the congregation as a whole to witness that event."

In April, **Wonjae Choi (B)** began as interim pastor of Crossroads Presbyterian Church in Limerick, Pennsylvania.

Joseph H. Lee (B) and **Daniel D. Lee ('03B)** are in the midst of planting a new church for Asian Americans named the Pasadena Vineyard in Pasadena, California. Joseph can be reached at joelee@pasadenavineyard.org.

Aaron Messner (B) is the new college chaplain for Covenant College in Lookout Mountain, Georgia. He previously served as associate minister of preaching at the Tenth Presbyterian Church of Philadelphia, Pennsylvania.

Lyn D. Olson (B) was installed as pastor/head of staff of South-Broadland Presbyterian Church in Kansas City, Missouri, in December 2006, after serving as temporary supply there for fifteen months. She describes South-Broadland as a diverse interracial congregation near the urban core, with lively jazz contemporary music, as well as spirited traditional worship. She writes, "We just completed a capital improvement project to make the forty-five-year-old building accessible. This congregation has been successfully redeveloping, having added more than one hundred individuals, families, and youth in the last five years. Check out the church at www.south-broadland.org."

Olson also serves as chair of the board of Lighthouse Ministries, Inc., a residential ministry to pregnant teens and an adoption agency.

John Raj Amalakar Simeon (M) is pastor of Christ Methodist Church in Chennai, South India. He is also district superintendent of the Madras Suburban District of the Madras Regional Conference of the Methodist Church in India.

Ryan Taylor-Byers (B) was ordained into the United Church of Christ in Bloomington, Indiana, at the First United Church on February 18, 2007. He has taken a call at the First Congregational United Church of Christ in Colorado Springs, Colorado.

2003 **Kimberly Armstrong (B, '05M)** married David Pepper on December 30, 2006, in Laguna Niguel, California. She is pastor of Union Presbyterian Church in Evanston, Wyoming. Her husband is pastor of the First Presbyterian Church in Mountain View, Wyoming. They are continuing to serve their respective congregations while making their home in Mountain View.

Cameron H. Fish (M) is 5th Battalion chaplain with the U.S. Navy, working with midshipmen by teaching, providing pastoral care, and getting "out and about" with these young women and men in their training activities.

He also preaches and leads worship regularly at the Naval Academy's main chapel in rotation with other Protestant chaplains, who represent the Southern Baptist Convention, the Evangelical Free Church of America, the Presbyterian Church (USA), the Church of the Nazarene, and the Episcopal Church (USA), of which he is a member. He writes, "Additionally, we have two Roman Catholic chaplains and a rabbi on staff. I'm honored to be part of such a fantastic team of chaplains, as well as to fulfill our responsibility to provide for the free exercise of religion for midshipmen from all faiths and backgrounds. My Th.M. from PTS is being put to good use!"

Mark R. Gornik (b) has been awarded a religious institutions grant by The Louisville Institute for his project "Encyclopedia of World Christianity in New York City."

Sarah Hinlicky Wilson (B) is editor of the *Lutheran Forum*. She serves part time as pastor of St. John Lutheran Church in Trenton, New Jersey.

Class notes

Alexander Wimberly (B) is minister of McCracken Memorial Presbyterian Church in Belfast, Northern Ireland. He was installed on February 28, 2007.

2004 **Timothy M. Brown (B)** is an adjunct professor in the Temple University African American Studies Department. He teaches a class titled "The Black Church."

Philip Browning Helsel (B), his wife, **Carolyn (B)**, and their one-year-old son Caleb have moved back to Princeton where Philip began his Ph.D. in pastoral theology at the Seminary and Carolyn has accepted a position as associate director of admissions.

Todd Kennedy (B) moved to California and married Michelle Sieben last summer. He then headed back east to begin the Ph.D. program in Old Testament at Union Theological Seminary in New York City.

Mark Lyndaker-Studer (B) is the new pastor/head of staff at Neshaminy-Warwick Presbyterian Church in Warminster, Pennsylvania. He married Anita Lyndaker on October 14, 2006. The groomsmen included PTS alums **Toby Long ('04B)**, **Edward Hilton ('05B)**, and **Henry Hansen ('03B)**.

Julie Prey-Harbaugh (B) is coordinator of the Child Protection Initiative of Franconia Mennonite Conference, an effort to assist the conference's congregations and conference-related ministries in creating or improving child protection plans and providing healing contexts for those whose lives have been touched by child abuse.

Jeremy J. Wynne (B, '05M) and his wife, **Betsy ('04B)**, are living in Aberdeen, Scotland, where he is a research student and tutor in systematic theology and she is assistant chaplain to the University of Aberdeen.

2005 **Molly Casteel (B)** was ordained by Eastern Oklahoma Presbytery on July 1, 2007, at the First Presbyterian Church in Tulsa. Casteel continues to serve in ministry with the General Assembly of the PCUSA.

Kwon-Nung Choi (M) is director of the Department of Planning at Myung Sung Presbyterian Church in Seoul, Korea. He can be reached at the church, 330-5, Myung-il Dong, Kang-dong Gu, Seoul 134-830, Korea, or by calling 822.440.9215.

Rosina Christ (B) is associate pastor of the Swiss Reformed Church at Bennwil, Hoelstein, and Lampenberg, Switzerland. The parish comprises these three rural villages near Basel. She writes, "If anyone is interested in church life in this corner of the world, you are most welcome to get in touch with me." She can be reached at rosina.christ@gmail.com.

Meghan Gage (B) is associate pastor for children, youth, and families at Westminster Presbyterian Church in Minneapolis, Minnesota.

Kevin Germer (B) is pastor of Christ Presbyterian Church in Richmond, Virginia. He was ordained and installed in February.

Scott Haile (B, E) is a Ph.D. candidate in biblical studies at Boston College.

Keaton Hill (B) and her husband, Jay, welcomed Errol Neil into their lives on January 5, 2007. They recently moved to Orlando, Florida, to be closer to family.

Catherine Knott (B) is interim associate pastor for family life at the First Presbyterian Church of La Grange, Illinois. She previously was pastoral resident at the Fourth Presbyterian Church in Chicago.

Matt Miller (B), his wife, **Brandy ('06B)**, and their daughter Arden welcomed Levi Samuel to their family on January 5, 2007. Matt has served as associate pastor at Faith Presbyterian Church in Seminole, Florida, since June 2006, working in small group ministry and Christian education.

Daniel Morrison (B) is pastor of Huntingdon Valley Presbyterian Church in suburban Philadelphia, Pennsylvania.

Riley Amelia O'Brien (B) married Ralph "Skip" Edwin Powell III on September 3, 2006, in Minneapolis, Minnesota. PTS alums **Bethany Hanke Hoang ('04B)** and **Kristina Robb-Dover ('05B)** were in the wedding. The Powells live in Chicago, where Skip is finishing his residency and Riley is working at the Christian microfinance organization Opportunity International.

Kristina Robb-Dover (B) has been named team coordinator for the Presbyterian Global Fellowship, an organization launched in the summer of 2006 to increase Presbyterians' support for mission in the United States and particularly abroad. She is the organization's first staff person.

Gretchen Sausville (B) is associate pastor of Westminster Presbyterian Church in West Hartford, Connecticut. She was ordained on August 26, 2007, at Nassau Presbyterian Church in Princeton.

Amaury Tanon-Santos (B) is president-elect of the National Hispanic Baptist Caucus of the American Baptist Churches, USA. His term will be from 2008–2009. The election took place at the 2007 biennial meeting, which commemorated one hundred years of the American Baptist Churches, USA.

Kiran Young Wimberly (B) was ordained in Miller Chapel on November 19, 2006, and has been assistant minister of Hillsborough Presbyterian Church in Hillsborough, Northern Ireland, since February. She and her husband, **Alex ('03B)**, are enjoying living in Northern Ireland.

2006 **Garrett Bugg (B)** was ordained on August 18, 2007, at Avondale Presbyterian Church in Charlotte, North Carolina. **John Earl ('75B, '76M)**, **Katie Buckley ('05B, E)**, and **Eleanor Norman ('06B, E)** participated. Bugg is associate pastor at Gloria Dei Lutheran Church in Hampton, Virginia. Pictured from left to right: Eleanor Norman, Garrett Bugg, Katie Buckley, and John Earl. ▼



Class notes

Scott Crawford (B) is assistant minister of Ayr St. Columba Church in Ayr, Scotland.

Patrick Dennis (B) is associate pastor of The Presbyterian Church in Fredericksburg, Virginia. He married **Sarah Scheck ('07B)** on June 29, 2007.

Steven Good (B) is associate pastor for youth and families at Tuckahoe Presbyterian Church in Richmond, Virginia.

Luke Jones (B) is pastor of Desert Hills Presbyterian Church in Yucca Valley, California. He was ordained on September 23, 2006, and installed on March 25, 2007.

Rebecca Kahnt (B) is associate pastor for youth and their families at the First Presbyterian Church of Morrisville, Pennsylvania.

Hung-Chuan Lai (M) is a Ph.D. candidate in biblical studies (Hebrew Bible) at the Graduate Theological Union in Berkeley, California.

Amy Morgan (B) is associate pastor and director of youth ministries at the First Presbyterian Church of Birmingham, Michigan. She began this position in February 2007, was ordained on April 15, and was installed on April 29.

Peter Michael Mudgett (B) is designated associate pastor for discipleship at Malibu Presbyterian Church in Malibu, California.



▲ **Eleanor Norman (B, E)** was ordained at Oconee Presbyterian Church in Watkinsville, Georgia, on March 31, 2007.

Patrick Johnson ('06B) preached the sermon, and **Garrett Bugg (B)** and **Andy Cooke ('04B)** also participated in the service. Norman is associate pastor for youth, families, and church growth at the First Presbyterian Church in Pensacola, Florida. Pictured from left to right: Andy Cooke, Eleanor Norman, Patrick Johnson, and Garrett Bugg (Andy, Patrick, and Garrett were all interns at Frenchtown Presbyterian Church in Frenchtown, New Jersey).

Cari Pattison (B) and Todd Riley married on March 24, 2007, in Prairie Village, Kansas. They currently reside in North Brunswick, New Jersey, where Todd is a Ph.D. candidate at Rutgers University. He is also a research assistant at the Institute for Advanced Study in Princeton, and Cari is seeking a pastor or chaplain position, and currently works at Stonebridge at Montgomery, a retirement community.

Amos Shin (B) is associate pastor at the Princeton Korean Community Church in Princeton Junction, New Jersey.

Stefanie Shumaker (B) is director of children's ministry at Mount Olympus Presbyterian Church in Salt Lake City, Utah.

Traci Smith (B) was ordained, and then installed as associate pastor of Jefferson Avenue Presbyterian Church in Detroit, Michigan, on April 15.

Seth Svaty (B) is solo pastor of the United Presbyterian Church in rural Sterling, Kansas. He was ordained on July 23, 2006, and began work the next day. He is also an adjunct instructor at Sterling College, teaching courses in philosophy, spiritual formation, and worship. He and his wife and children enjoy spending time on the nearby family farm.

Wiriya Tipvarakankoon (M) is a Ph.D. candidate at the Lutheran School of Theology in Chicago, Illinois.

Dana Allen Walsh (B) is associate minister of the Hancock United Church of Christ in Lexington, Massachusetts. Her ministry focuses on youth, social justice, and pastoral care. Her husband, Sean, is an English teacher and drama director at Malden High School in Malden, Massachusetts. For their summer vacation, the Walshes backpacked for a month in Thailand and Indonesia.

2007 **Robbie (B)** and **Lindsey (B, E) Carnes** are associate pastors of the First Presbyterian Church in South Bend, Indiana.

Catherine Chang (B) is a pastoral resident (two-year term) in the Transition to Ministry Program at Bryn Mawr Presbyterian Church in Bryn Mawr, Pennsylvania. In September she began the first of four ministry rotations.

Joshua Cleveland (B) is a residence director at Whitworth University in Spokane, Washington.

John Scott Crannell (B) has accepted a call as an associate pastor at Chester Presbyterian Church in Chester, Virginia.

Katherine M. Douglass (B, E) is associate pastor of youth at the American Protestant Church in Bonn, Germany.

John (Alec) Flynt (B) is pastor of young adults and discipleship at the First Presbyterian Church of Baton Rouge, Louisiana.

Peter Mundey (B) is in a sociology doctoral program specializing in the sociology of religion at the University of Notre Dame.

Rebecca White Newgren (B) is a pastoral resident (two-year term) in the Transition to Ministry Program at Bryn Mawr Presbyterian Church in Bryn Mawr, Pennsylvania. In September she began the first of four ministry rotations.

Shelli Poe-Messner (B) was ordained on June 10 at Pilgrim Congregational Church in Warren, New Jersey. She is currently in the doctoral program at the University of Virginia in Charlottesville, working on a degree in philosophical theology.

Marilus Rodriguez (B) is minister of the Rockaway Valley United Methodist Church in Boonton, New Jersey. She is also minister of the Port Morris United Methodist Church in Roxbury Township.

investing in ministry

Gifts

This list includes gifts made between February 1, 2007, and September 30, 2007.

2006–2007–2008 Annual Fund

Gifts in Memory of

George C. Ames ('44B/'46M)
Willis A. Baxter ('38B)
James R. Blackwood ('45B/'46M)
Harry Elmer Brown
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Harry E. Chase IV ('51B)
Hilda Scarborough Chopko
Albert G. Dezso ('46B)
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Carl S. Fisher ('39B)
Philip W. Furst ('35B)
James L. Getaz Jr. ('49B)
Leon W. Gibson ('59D)
Herbert G. Grether ('43B)
Norman S. Kindt ('41B)
Theodore Koopmans ('38B)
Guy E. Lambert ('45B/'53M)
Bickford Lang ('48B)
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Gifts in Honor/Appreciation of

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Eleanor Kullmann
W. Bradley Munroe ('88B)
Iain R. Torrance
Bert and Loretta Walker
Kirianne Elizabeth Weaver ('01B)

2006–2007–2008 Alumni/ae Roll Call

Gifts in Memory of

Hans-Peter Ahlers
W.J. Beeners ('48B)
J. Christiaan Beker
The Benham Club
Osmond P. Breland ('00b)
G. Chalmers Browne ('40B)
Emile Cailliet
Donald R. Carignan ('76B)
Gilmore D. Clarke
Sidney R. Conger ('55B)
Dean N. Dobson (1904B)
Edward A. Dowey ('43B)
Jane Eastman
Carmine A. Grande
Neill Quinn Hamilton ('51B/'53M)
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Joseph Hromadka
G. Robert Jacks ('59B)
Samuel Allen Jackson ('32b)
W. Harvey Jenkins ('41B)
James V. Johnson ('52B/'79Y)
David Hugh Jones
Donald H. Juel
Paul Andre Innerarity Lauder
James E. Loder ('57B)
John Magill
George R. Mather ('55B)
James I. McCord
Bruce M. Metzger ('38B/'39M)
William McElwee Miller ('18B/'19M)
Carl Robert Mueller
David A. Neely ('46B/'53M)
Janet A. Noble-Richardson ('87B)
George T. Peters ('40B)
Princeton Institute of Theology
David Robert Sanderson ('69B)
Joseph R. Sizoo
R. David Steele ('55B)
Barbara L. Strom
Catherine H. Sulyok ('51E)
Kalman L. Sulyok ('51D)
June Swenson
David A. Weadon
Josephine Wolslager

Gifts in Honor/Appreciation of

Diogenes Allen
Jane Bates
Robert Bates
Brian K. Blount ('81B)
Sally A. Brown ('80G/'01D)
Sophia Hope Burt-Gracik
Deborah Kerr Davis ('79B)
Susan DeWyngaert
Jane Dempsey Douglass
Marge Dreger
Richard Keith Freer
Freda A. Gardner
Thomas W. Gillespie ('54B)
George F. Gillette ('51B)
Mina Seipel Grier ('54B)
Darrell L. Guder
Geddes W. Hanson ('72D)
James F. Kay
Ella Grace Kim
Hannah Langford
Sang Hyun Lee
Donald Macleod ('46G)
John S. McAnlis ('76B)
Eileen Flower Moffett ('55E)
Samuel H. Moffett ('42B)
Ranee Niles
W. Dayalan Niles ('66M)
John J.M. O'Brien-Prager ('85B)
Richard R. Osmer
Earl F. Palmer ('56B)
Princeton Theological Seminary Class of 1957
Paul Rack ('81B) and Susan Joseph ('00B/'01M)

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Harvey H. Sindima ('87D)
John B. Smiley ('52B)
Iain R. Torrance
Jacqueline S.D. Vanderpol ('03B)
Thanksgiving to God for PTS
Two foreign students

2006–2007–2008 Scholarship Fund

Gifts in Memory of
Alexander T. Coyle ('30B)
Carolyn Cuttino
W.H. Cuttino
Alice Frantzen
Peter Frantzen
Robert C. Holland ('62B)
Bruce M. Metzger ('38B/'39M)

Gifts in Honor/Appreciation of
Deena L. Candler ('81B)
John Edwin Slater ('47B)
Mark P. Thomas ('80B/'97P)
John R. Tobian ('70B)
Richard L. Young ('89B)

Annuity Fund

In Memory of
Walter Lowrie Whallon

Bicentennial Campaign Fund

In Honor/Appreciation of
Russell H. Ritchel ('79B)

Buck Breland Memorial Medical Emergency Endowment Fund

Gifts in Memory of
Henry Carl Angelucci Sr.
Osmond P. Breland ('00b)

Chapel Bench Memorial Fund

In Memory of
Gretel

Harwood and Willa Childs Memorial Scholarship Endowment Fund

Gifts in Honor/Appreciation of
Margaret Armstrong
Richard S. Armstrong ('58B)
Bruce M. Metzger ('38B/'39M)

Class of 1953 Scholarship Endowment Fund

In Memory of
W.J. Beeners ('48B)

Class of 1955 50th Anniversary Gift

In Honor/Appreciation of
Class of 1955

Class of 1956 50th Anniversary Gift

In Memory of
Charles Lowell Lentz ('57B)

In Honor/Appreciation of
Class of 1956 50th Reunion

Class of 1960 50th Anniversary Gift

In Memory of
Horace Eugene Orr

In Honor/Appreciation of
Maryville College
Waynesburg College

Class of 1970 Scholarship Endowment Fund

In Memory of
Arthur M. Adams ('34B)
Gilmore D. Clarke
Bruce M. Metzger ('38B/'39M)
Joseph R. Sizoo

David Livingstone Crawford Memorial Scholarship Endowment Fund

In Memory of
David L. Crawford ('47B)
David Paul Crawford
Kingsley H. Gallup

Joan I. Gotwals Library Fund

In Memory of
Lillian Dare Gotwals

Elmer G. Homrighausen Memorial Scholarship Endowment Fund

In Memory of
John Homrighausen

Reverend Dr. Samuel Allen and Anne McMullan Jackson Memorial Scholarship Endowment Fund

In Memory of
Thomas C. Jackson ('52B)

Ministry Partnership Project

In Memory of
Wilbur C. Stoll

Speer Library Fund

In Memory of
Bruce M. Metzger ('38B/'39M)
Scott Schuller

In Honor/Appreciation of
Isobel M. Metzger

Speer Library Renovation Project

In Memory of
Susan Hall Galloway ('66E)
Bruce M. Metzger ('38B/'39M)

investing in ministry

Fellowship and Prizes given at Commencement 2007

Princeton Theological Seminary is grateful to the men and women whose investment in the Seminary and in the future of the church has made these prizes and fellowships possible.

The Fellowship in Old Testament
Daniel David Pioske

The Fellowship in Theology
Nathaniel James Van Yperen

The Fellowship in Practical Theology
Peter John Mundey

The Graduate Study Fellowship in the Parish Pulpit Ministry
Emily Jaye Dumler
Michael John Gross

Prizes on the Samuel Robinson Foundation
Angela Dienhart Hancock
Trent Dienhart Hancock

The David Hugh Jones Prize in Music
Geoffrey Alan Helton
Hyeonah H. Lee

The Robert Goodlin Prize
Samuel James Aylor

The Jagow Prizes in Homiletics and Speech
Lindsay Borden
Shelley Souder Gardner
Rachel Grace Hackenberg

The Mary Long Greir-Hugh Davies Prize in Preaching
Kelley Anne Angleberger
Katy Megan Fitzhugh
Mary Lynn Morrison

The John Alan Swink Prize in Preaching
Carmen Camille Goetschius
Joanne Yoo Sun Lee
Matthew Currie Vinson

The George L. Rentschler Prize in Speech Communication
Kathryn Radcliffe Mustaro

The Charles J. Reller Abiding Memorial Fund Award
Chenyangu Mzizimu Khonje

The John T. Galloway Prize in Expository Preaching
Taft Quincey Heatley
Trajan McGill

The Samuel Wilson Blizzard Memorial Award for Social Ministry of the Church
Krista Michelle Wuertz

The Friar Club Award
William Henderson Shurley

The Edler Garnet Hawkins Memorial Award for Scholastic Excellence
Taft Quincey Heatley

The John Havran Prize in Christian Education
Katherine Marie Douglass

The Benjamin Stanton Prize in Old Testament
David W. Congdon

The E.L. Wailes Memorial Prize in New Testament
Han-luen Kantzer Komline

The Henry Snyder Gehman Award in Old Testament
Anne Whitaker Stewart

The Archibald Alexander Hodge Prize in Systematic Theology
Han-luen Kantzer Komline

The William Tennent Scholarship
Eun Bee Ham
Erin Elizabeth Heisler

The Edward Howell Roberts Scholarship in Preaching
Courtney Lynne Clayton
Rebecca Lea Jordan Heys
Elizabeth Miriam Michael

The Raymond Irving Lindquist Fellowship in the Parish Ministry
Anne Whitaker Stewart

The Frederick Neumann Prize for Excellence in Greek and Hebrew
Bryant Mitchell Anderson

The Kenyon J. Wildrick Award for Excellence in Homiletics
Wesley Barnard Barry

The Robert Boyd Munger Prize in Youth Ministry
Katherine Marie Douglass

The Aaron E. Gast Award in Urban Ministry
José Gilberto González

The Bryant M. Kirkland Prize for Excellence in Practical Theology
Lindsey Neel Carnes
Robert Duane Carnes

The Arthur Paul Rech Memorial Prize in Theology and Pastoral Ministry
Donald Osborn Chesworth
Kathryn Radcliffe Mustaro
Lori Ann Neff
Dwight Andrew Zirschky

The Jagow Prize in Preaching
Benjamin Robert Gulker
Adam Wayne Hearlson
Sarah Anne Johnson
Jennie McCarthy Koth
Shaun J. Lee
Olivia Eleanor Stewart
Emily Lauren Wilmarth
Esther Sojin Yang

investing in ministry



Photo: Jonathan Kuehn

Princeton Seminary Trustee Emerita Rosemary Hall Evans stands at the new fountain in the garden next to Scheide Hall. She gave the fountain in memory of her friend, former trustee Jane Irwin.

Trustee News

The Seminary's Board of Trustees elected the **Reverend Dr. William L. Bowers** as an alumni/ae trustee in the Class of 2010 at its May meeting. Bowers was chosen by PTS alumni/ae for the three-year term. A 1970 graduate of PTS, he has served as minister of Dundee Presbyterian Church in Omaha, Nebraska, since 1993. He is past president of the board of directors of Presbyterians for Renewal, former chair of the executive committee of Logos Systems, and served on the advisory board of Literacy and Evangelism International.



William L. Bowers

The Jean Anne Swope and James L. Mechem Prize in Christian Ethics
Nicole Elizabeth Lock

The David Allan Weadon Prize for Excellence in Sacred Music
Matthew Robert Rasure

The George E. Sweazey Prize for Excellence in Homiletics
Jevon Allen Caldwell-Gross

The Asian American Ministry Award
Larissa Lee Kwong Abazia
Joanne Yoo Sun Lee

The Thomas A. and Alma Neale World Mission and Evangelism Prize in Speech Communication in Ministry
Chenyangu Mzizimu Khonje

The C. Frederick and Cleta R. Mathias Memorial Prize in Worship and Pastoral Ministry
Jessica Anne Hauser Brydon
Tracey Georgina Madge Cowan

The David B. Watermulder Prize in Church Leadership
Larissa Lee Kwong Abazia
Andrew David Pomerville

The Edward A. Dowey Jr. Prize for Excellence in Reformation Studies
Wade Travis McMaken

The Seward Hiltner Prize in Theology and Personality
Lindsay Borden

The Gerald R. Johnson Memorial Prize in Speech Communication in Ministry
Andrew David Pomerville

The Covin Award in Youth Ministry
Eric David Rhoda

The Robert E. Speer Prize in College Ministry
David H. Kim

The Henry James Sr. Prize
Reggie Abraham

The John Finley McLaren Prize in Biblical Theology
Elaine Theresa James

The Robert L. Maitland Prize in New Testament Exegesis
Jonathan Everett Soyars

Gifts to the following scholarship endowment funds, awards, and chairs have been gratefully received in honor/appreciation of or in memory of those for whom they are named. Others who wish to donate to these funds are welcome to do so, with our gratitude. For more information about these funds, please contact the Seminary Relations Office at 609.497.7750 or by email at seminary.relations@ptsem.edu.

W.J. Beeners ('48B)
Class of 1955
Class of 1956
Clarence J. Davis Jr. ('69B)
Isabel H. Donelik
John R. Donelik
James G. Emerson Jr.
William H. Felmeth ('42B)
First Presbyterian Church of Burlingame
Anne Sutterley Fonville
Geddes W. Hanson ('72D)
Cristabel S. Hill
Bryant M. Kirkland ('38B)
Richard H. Lackey Jr.
Clara Migliore
Salvatore Migliore
PTS international students

Trustees—Princeton's Strongest Supporters

Mary Lee Fitzgerald

by Barbara A. Chaapel



Photo: Meagan Cracraft

When she was a student living in a small attic room in Tennent Hall in 1959, Mary Lee Fitzgerald never dreamed that forty years later she would become the first woman to chair the Princeton Theological Seminary Board of Trustees.

"It was quite an incredible journey," she says. "I was one student in a group of twenty-seven women in the Master of Religious Education program, and we were intentionally housed off the main campus away from the men studying for the ministry; we were unable to enroll in our classes until the men had their schedules in hand."

Given that beginning, Fitzgerald's election to chair the Board was "an emotional moment" for her. "It was pretty unbelievable," she says. "The Board was predominantly men, both clergy and lay, and I never expected that having a woman chair would happen in my lifetime."

Fitzgerald spent her professional career as an educator. She graduated from the University of Arizona with a degree in education and history. While in Tucson, she attended a new church in town whose two young pastors were Princeton Seminary graduates. "They drew a large group of college students to an off-campus campus ministry because of their enthusiasm and the intellectual challenges they posed through a quite contemporary theology," she recalls. It all caught hold of me." That experience propelled her to Princeton to study theology.

After a year at PTS she married and was drawn back to education. She moved to Colorado and began teaching at a school in a rural mining community.

Over the next thirty years, Fitzgerald taught in a newly segregated school in Topeka, Kansas, and a growing suburban school in East Windsor, New Jersey. Soon recognized for her leadership abilities, she became a principal, and then an assistant superintendent of schools in Arizona, Connecticut, and New Jersey, landing in Montclair, New Jersey, in 1982 as superintendent of schools in that urban/suburban community of 50,000 near New York City under a desegregation order authorizing voluntary bussing into specialized magnet schools.

In 1992 then-governor James Florio named her New Jersey's first female commissioner of education.

While Fitzgerald describes herself as "a marginal alumna" of Princeton Seminary during her rising career, and her ties to the Seminary "modest," she clearly valued and relied on her early calling to theological reflection and her year in seminary. She was ordained an elder in Nassau Presbyterian Church in Princeton in the 1970s and later served on the session of her congregation in Monclair, Grace Presbyterian Church, and her work in education was spent "in urban school districts challenged by poverty and prejudice."

When former PTS president Thomas Gillespie invited her to join the Seminary's Board of Trustees in 1994, it was something of a homecoming. "It was one of those invitations you know in a moment was where you belonged," she says. "Princeton had given me a lifelong vocation, a grounding in priorities and the politics of the poor. It was a great opportunity to get re-engaged in theological education."

Fitzgerald has high regard for her colleagues on the Board. "Both the clergy and lay members are able and successful leaders who care deeply about the Seminary and its obligations to the church's ministry in the world," she says. "We are believers in Jesus Christ and committed stewards of the gospel. We look at trusteeship as a calling to serve the church through this seminary and are thoughtfully engaged in pondering its future."

Diminutive in stature yet utterly credible, Fitzgerald is crystal clear about the Board's role: to maintain fiduciary responsibility by overseeing the fiscal integrity of the Seminary, to monitor its performance, to honor its obligation to it mission, to do long-range planning, to set strategic goals, and to work with the president to assume high academic standards and attention to the spiritual formation of students.

Co-chair of the search committee that called Iain Torrance as PTS's sixth president, Fitzgerald values his leadership and vision. She explains: "We are all grateful for President Torrance's broad understanding and courage to take on the changes, both cultural and theological, that are required to place this institution squarely in the generative marketplace of new ideas and formulations for peace among us all."

Fitzgerald looks forward to co-chairing the Seminary's bicentennial celebration in 2012. "We want to celebrate the gifts God has provided and express our gratitude for the faithfulness of people who came before us," she explains. "But we are equally committed to what is before us—to the next 100 years and the role Princeton is poised to play in the larger, less familiar postmodern world. The church is, and always has been, called to alter its life to meet changing contexts. PTS has both an obligation and an extraordinary opportunity to provide theological leadership in a fractured world of religious dissension and distrust."

And she issues a challenge to all who love Princeton Seminary. "Princeton, with its resources, its institutional community of scholars, its historical commitment to social justice, and its inclusive theology, is uniquely positioned to play a larger role in the world.

"We need the support, the interested engagement, and the prayers of all the Seminary's alumni/ae and friends around the world to continue an extraordinary witness of faithful service to the church of Jesus Christ." ▮



Trustees—Princeton's Strongest Supporters

F. Martin Johnson

by Barbara A. Chaapel

The prophets and the disciples of the Old and New Testaments were often surprised by God's calling.

For modern-day disciples, God's call can still be astounding. When Martin Johnson got a phone call from Bryant Kirkland in 1988 inviting him to join the Princeton Seminary Board of Trustees, "I was blown away," he says. "I had only been on the Seminary campus once."

But Kirkland, a PTS graduate and former chair of the Board, knew Johnson through summering in Grand Haven, Michigan, where Johnson still lives. The relationship continued when Johnson and his wife, Dorothy, moved to New York and joined the Fifth Avenue Presbyterian Church when Kirkland was its pastor. Later, back in Michigan, Johnson's congregation (where he is an elder), the First Presbyterian Church of Grand Haven, called Kirkland's son-in-law, Laird Stuart, as its pastor.

It's all about connections, a reality that according to Johnson is both a plus and a minus. "In truth, the Seminary Board back then was, like much of the country, an old-boy's network," Johnson says. He knows of what he speaks: in 1963 his wife was expected to enter the Harvard Club in New York by a side door when she was not accompanied by her husband. When her husband, who is a Harvard Business School graduate, arrived, he entered through the front door.

Back in the seventies and before, "women like my wife, who was an executive with the Council of Michigan Foundation and traveled all over the state in her job, often could not walk directly into private clubs for meetings, and very few women were invited to join organizational boards," he says.

As president and CEO of JSJ Corporation, a diversified manufacturer of durable products, Johnson is proud that in the mid-seventies one of his first objectives as president was to add women to senior management and to the corporation's board. He believes that one of the biggest things that's happened in American society is the recognition and development of women in organizational leadership. "It's been a seismic change," he says.

"Princeton's Board now reflects that change, too," he says, pleased to serve under the leadership of Board chair Mary Lee Fitzgerald and with other highly qualified female members. But Johnson thinks how trustees are appointed must continue to change. "The Board is moving away from membership depending on who you know, toward strategic nominations, asking what kind of people we need and what their qualifications are."

Martin Johnson couldn't be more serious about being a PTS trustee. "We are the leading seminary in the Presbyterian Church and a major Protestant seminary serving in a world that is in large part not Christian," he says.

"It is absolutely essential for those of us who are lay trustees to make major financial investments in Princeton Seminary." Johnson and his wife have done that, by giving annually and by including the Seminary in their estate planning. "A most important commitment we resolved to take when I joined the Seminary Board was to include PTS in our estate plans," he says. "If you accept the tremendous honor of being elected a trustee of Princeton Seminary, you must also accept the obligation that comes with it. Going onto the Board is a commitment to support the Seminary as best you can for the rest of your life.

"That's the way I was brought up. Children of Swedish immigrants, my parents understood that you have to help others. I remember my mother and dad sitting down at the end of every year and writing checks to the church and other organizations they supported."

Board membership has provided a deep sense of community for Johnson. "I've served with remarkable people on this Board, with terrific ministers and preachers, and also with wonderful lay people. These people are competent, kind, and understand the meaning of Christian community. Often in the business world you don't get the chance to see the personal side of people, or to get close to them. I value the friends I have made at Princeton. There is no finer group of people to work with. They all have the Seminary's best interests at heart."

The choice of Iain Torrance as the Seminary's sixth president is significant, Johnson believes. "I am impressed that the committee found someone from outside the country, someone who brings a world perspective and has not been an American his whole life like most of the rest of us," Johnson says.

Johnson and his wife have valued international travel and what they have learned from other cultures and peoples. "I can't encourage people enough to have the experience of learning about other societies. Asia, South America, and Africa have growing numbers of Christians, yet we often don't know them. The U.S. church must understand how to bring people to Christ in ways that are thoughtful and respectful. Iain Torrance has a vision for the Seminary as a world seminary, with a library that can transport and send its collections all over the world. This is our obligation to the rest of the world church."

Martin Johnson has just stepped down from active membership on the Board, becoming trustee emeritus. "It's time to get younger people on the Board, more lay people, people with the potential to help others." ▮

investing in ministry

Farewell and Godspeed

On March 14, 2007, close to ninety alumni/ae and PTS staff and faculty gathered for a surprise dinner to honor Dr. W.J. Beeners, PTS's Carl and Helen Egner Professor of Speech Emeritus, and bid him godspeed in his move to Wisconsin with his wife, Hanneke. Little did they know that this would be the last time they would see him.

Calvin Jackson (Class of 1953), a close friend of Beeners, and Charles Bartow (Class of 1963), the present Egner Professor of Speech Communication in Ministry and a friend and student of Beeners, planned the dinner and gave tributes. Jackson presented Beeners with two bound volumes of letters from alumni/ae, "who by invitation wrote to him only weeks before his death to thank him for what he meant to them in their coming to terms with themselves as communicators and their coming to clarity about the public speaking tasks associated with the ministry of Word and Sacrament," said Bartow. At evening's end Beeners spoke about his time at the Seminary and memories of his students.

Steven Hamilton (Class of 1983), director of alumni/ae relations and a student of Beeners said, "People came from across the country to the dinner to honor this great man who inspired them, and whose faith he really nurtured. The breadth of age and experience represented there testified to the power of Bill's ministry. It was a wonderful occasion filled with deep emotion."

In honor of Beeners, the Seminary hopes to raise $15,000 through the gifts of friends and admirers, so that an endowed scholarship can be created in Beeners's name. To date the fund has raised $12,050.

Beeners died peacefully on June 26, in Wisconsin. A pioneer in teaching interpretative speech to prospective ministers, Beeners was born on May 19, 1921, and raised in Lennox, South Dakota. A 1943 graduate of Dubuque University, he was an actor and stage carpenter in Shakespearean theater in Bayview, Michigan, before entering Princeton Seminary in 1944. While at the Seminary, his professor Donald Wheeler recommended that he supplement his seminary studies by studying in New York with the renowned Broadway actress Maude Sheerer, which he did privately for fifteen years. "My inclination toward acting and my love of the church were the two most important things in my life," said Beeners.

After a leave for service with the Merchant Marine during World War II, Beeners returned to PTS, where he earned his M.Div. and was ordained in 1948. President Mackay asked him to stay as Wheeler's assistant. In 1951 he became director of the Speech Department, and was promoted to professor of speech in 1958.



Photo: Meagan Cracraft

Bill Beeners

Aptly skilled in carpentry, Beeners built the Seminary's first speech and media studios on the third floor of Stuart Hall. Bartow remembers fondly, "'Cardiac Hill to Beenersville' was what President James McCord later called it. Beenersville became a legend. In Beenersville habits of speech ill-suited to clarity and integrity in the public reading of the Holy Scripture, leadership in worship, and preaching were given frank and exacting critique, and corrective interventions were initiated."

A memorial service was held for Beeners on October 27 in Miller Chapel. Randall Nichols, director of the D.Min. program, gave the eulogy, which is available at http://www.ptsem.edu/News/pr-bin/2006-2007/BeenersWJ07.php.

Whether as a teacher, friend, or mentor, alumni/ae will remember Bill Beeners whenever they preach or read Scripture, and for many years church members will benefit from his teaching the church's preachers.

—Michelle Roemer Schoen



Scenes from the Hermit Kingdom

The staff of Special Collections has just published *Scenes from the Hermit Kingdom*, a book of photographs from the library's Moffett Korea Collection. The book features a selection of historical photographs from the late nineteenth century to the early twentieth century that provide a rare glimpse into the world of old Korea, before the Japanese occupation. The book is being produced and distributed with print-on-demand technology; copies may be ordered online for $100.95 at http://www.blurb.com/user/store/SCPTS.

The Moffett Collection includes manuscripts and photographs related to missions in Korea; the papers of Samuel A. and Samuel H. and Eileen F. Moffett; and a 1,000-volume research library of works on Korean history, culture, and Presbyterian churches.



Photo: Jonathan Kuehn

Sarah Malone, editor of *Scenes from the Hermit Kingdom*, with a portrait of the Moffetts.

New Digital Library Materials Available

The PTS Library unveiled its new digital collections in October at a joint meeting of the New York Library Association and the Southeast Pennsylvania Theological Library Association on the Seminary campus. The new version of the digital collection gives users the ability to search the collections, which currently offer access to several thousand journal articles, books, and images. Highlights include the Seminary's portrait collections, two of Charles Hodge's unpublished manuscripts, monographs about the history of PTS, and several serials, including *The Princeton Seminary Bulletin* and the *Princeton Theological Review*. The digital library, to which the staff will regularly add new features, is available at http://digital.library.ptsem.edu.

In Memoriam

Blessed are the dead...who die in the Lord.
Yes, says the Spirit, they will rest from their
labors, for their deeds will follow them.

Revelation 14:13

1934: Augustus H. Griffing
September 16, 2007
Hartford, New York

Daniel K. Poling
March 5, 2007
Hillsboro, New Hampshire

1935: Horace L. "Dit" Fenton Jr.
April 28, 2007
Mechanicsburg, Pennsylvania

1939: James M. Drysdale Jr.
May 22, 2007
Willoughby, Ohio

1940: W. Marcus Kendall
October 13, 2007
Indianapolis, Indiana

1941: John H. Eastwood
February 13, 2007
Hessville, Indiana

1942: Edward L. Schalk
August 22, 2007
Matthews, North Carolina

1943: Herbert G. Grether
March 22, 2007
Fort Collins, Colorado

G. Irvin Lehman
August 27, 2007
Harrisonburg, Virginia

C. Virgil Zirbel
May 22, 2007
Coronado, California

1944: Paul T. Dahlstrom
February 4, 2007
Lake Oswego, Oregon

C. Bradley Watkins
September 20, 2007
Cranberry Township,
Pennsylvania

1945: Paul D. Votaw Sr.
July 30, 2007
Freeport, Illinois

1946: Richard E. Craven
February 2, 2007
Woodbury, New Jersey

Gilbert Monson
June 1, 1986
Omaha, Nebraska

1947: Mario R. Llerena
December 14, 2006
Miami, Florida

1949: Harold E. Davenport Jr.
December 29, 2006
Seattle, Washington

Tom B. Wilson
February 24, 2007
Russellville, Arkansas

1950: Virginia (Carle) Haaland
May 28, 2007
Sitka, Alaska

Jacob W. Heikkinen
November 23, 1993
L'Anse, Michigan

Cheryl R. Knieriemen
October 27, 2007
Minneapolis, Minnesota

Raymond Ortlund
July 22, 2007
Newport Beach, California

John C. Purdy
July 31, 2007
Santa Fe, New Mexico

James G. Spence
March 24, 2007
Southbury, Connecticut

1951: Richard R. Eshler
September 2, 2007
Kent, Ohio

C. Edward Gammon
February 14, 2007
Naples, Florida

1952: G. Robert Buttrick
September 22, 2007
Tulsa, Oklahoma

Donald J. Davis
August 30, 2007
Sarasota, Florida

Roger W. Hillis
June 25, 2007
Riverside, California

1953: Roland M. Frye
January 13, 2005
Philadelphia, Pennsylvania

Donald Allen Hostetter
April 8, 2007
Owego, New York

Americo J. Ribeiro
notified August 2007
Campinas, São Paulo, Brazil

1954: Robert L. Jansen
December 29, 2006
Westminster, Colorado

1955: William G. Bensberg
December 24, 2001
Garden Grove, California

Bruce H. Kenrick
January 15, 2007
Argyll, Scotland

1956: R. Mark Allen
August 13, 2007
New Milford, Pennsylvania

Duncan Brockway
January 22, 2007
Torrington, Connecticut

J. Harry Haines
March 29, 2007
Eugene, Oregon

Robert E. Osborne
September 27, 2007
Saginaw, Michigan

Carlton C. Wu
June 13, 2007
Champlain, New York

In Memoriam

1957: Dean Douglas Johnson
June 15, 2007
Tamassee, South Carolina

Berkey E. Knavel
February 22, 2006
Williston, Florida

Jon M. Lindenauer
July 29, 2007
Federal Way, Washington

Leon F. Wardell
April 17, 2007
Bristol, New Hampshire

1958: Wesley J. Fuerst
May 14, 2007
Lisle, Illinois

1959: Barton B. Leach
September 26, 2007
Carlisle, Pennsylvania

1960: Katharine Ann Enns
May 26, 2007
Buhler, Kansas

Richard T. Foulkes
April 10, 2006
San Jose, Costa Rica

1961: Glen E. Barton
July 3, 2007
Billerica, Massachusetts

Lee Middleton Cotter
May 30, 2007
Mathews, Virginia

J. Finley R. Squires
January 12, 2007
Stonehaven, Scotland

Arvo E. Vaurio
July 13, 2007
Kennett Square, Pennsylvania

Lyle L. Vander Werff
April 23, 2007
Orange City, Iowa

1962: Yupa Oonyawongse
notified December 2006
Bangkok, Thailand

1963: Sam Ismir
January 25, 2007
Fort Collins, Colorado

1964: James I. Cook
May 1, 2007
Holland, Michigan

1965: Don W. Davis
April 30, 2007
Vancouver, Washington

Filbert (Bert) Moore
August 2005
Raleigh, North Carolina

János D. Pásztor
April 22, 2007
Budapest, Hungary

1966: Ralph C. Chandler
March 17, 2007
Kalamazoo, Michigan

Richard W. Fiete
February 19, 2007
Morgantown, West Virginia

Leon O. Hynson
December 7, 2006
East Berlin, Pennsylvania

1968: Charles L. Bomboy
February 18, 2007
Allentown, Pennsylvania

Earl Robert Ferguson
April 12, 2007
Cedar Rapids, Iowa

1971: Fred D. Tennie Jr.
July 12, 2007
Willingboro, New Jersey

1973: Alfred B. Bauer
March 24, 2007
Kinderhook, New York

Wilena G. Brown
notified July 2007
Stratford, Ontario, Canada

Roger C. Harp
February 18, 2007
Grand Island, Nebraska

Herbert W. McGuin Jr.
March 10, 2007
Fort Worth, Texas

1974: Stephen B. Tischendorf
July 9, 2007
Corbin, Kentucky

1978: Lois J. Gillaspie
February 19, 2007
Canandaigua, New York

1979: Warren W. Crump
September 20, 2007
Silver Spring, Maryland

Thomas E. Kinder
September 24, 2006
Springfield, Pennsylvania

1980: Ralph S. Casperson Jr.
February 10, 2007
Rushville, New York

1984: Taeho Ahn
March 21, 2007
Leonia, New Jersey

Sally J. Dixon
October 8, 2006
Cincinnati, Ohio

1985: Richard D. Kensinger
July 7, 2006
Cherry Hill, New Jersey

1986: Albert A. Avant Jr.
July 2, 2000
Washington DC

Stowell Kessler
notified May 2007
Petrus Stehn, South Africa

1987: Joan Gassert Henderson
July 15, 2007
Newark, New Jersey

1990: David E. Dickinson
October 3, 2004
Lake Worth, Florida

Joseph H. Williams Jr.
December 20, 2004
Detroit, Michigan

FACULTY
W.J. Beeners
Carl and Helen Egner Professor of Speech Emeritus
(1944–1991)
June 26, 2007
Madison, Wisconsin

STAFF
Clarence L. Atchley
Grounds Foreman
July 18, 2007
Belle Meade, New Jersey

Repairing the World

by Jocelyn McWhirter

Our work-gloved hands clear away layers of leaf mold, empty vodka bottles, and English ivy. Gradually, a row of headstones emerges. Here are Max Reichenfeld (1870–1932); Betty Mehrlander (1867–1931); Peter Udolf Lowisohn (1927–1929). Their memorial markers, hidden for decades, are once again revealed to the eyes of the living. This is the mission of the Holocaust Studies Service-Learning Project, a half-credit course at Albion College in Albion, Michigan, where Daniel McQuown (M.Div., 1996) is college chaplain and I am assistant professor of religious studies. For a week in May, we traveled with twenty undergraduates and three other faculty and staff members to Poland.

We began our trip with four days of work at a Jewish cemetery in Wroclaw. Formerly the German city of Breslau, Wroclaw was home to 40,000 Jews prior to World War II. The Holocaust wiped them out. Some went to other countries; most went to the gas chambers. Only about 300 families remain—not enough to maintain their thirty-acre burying ground. Every other year, we come to clear away fallen trees, saplings, trash, and the ivy that covers everything. After only four days, the cemetery feels like home. We are welcomed by its graffiti-covered brick walls and sheltered in its ruined synagogue. Patryk, the nineteen-year-old Jewish caretaker, is our brother. The large World War I memorial, honoring German Jews who gave their lives for a Fatherland that then murdered their families, is our meeting place.

Why do we fly halfway around the world to help restore a neglected cemetery? We do it for the dead: for Max and Betty and little Peter and all the others who can no longer do it for themselves, as well as for their exterminated relatives who can't do it for them. We do it for the living: for family members who left Germany before the Holocaust, and for the small Jewish community of Wroclaw. As Rabbi Yitzhak Rapoport reminded us, how can you be proud of your cemetery when it looks like a wilderness?

Those of us on the faculty and staff also do it for our students. Many of them had never traveled outside the United States. A few had been to Poland, but none had eaten a kosher meal in a Jewish community center or visited an Orthodox synagogue there. They had learned about the Holocaust in seminars, but working in the overgrown cemetery, touring the empty and decaying synagogues of Wroclaw and Krakow, and conversing with our new Jewish friends led to fresh feelings of horror, outrage, and grief.

On the last day of our trip, we made the inevitable pilgrimage to Auschwitz. By this point, students were personally involved. Here was the killing factory that burned up the families of our cemetery residents, along with a million others from all over Europe. Here were their suitcases, eyeglasses, and artificial limbs. Here was their hair. These dead have no headstones waiting for us to uncover. All we could give them were our tears.

We could also offer our prayers, and most of us did. Albion College has Methodist roots, but our students come from diverse religious traditions. Some are Protestant, Roman Catholic, and Reform Jewish, while others are not religious at all. Although the project does not have a stated spiritual component, it raised spiritual issues. Is there a more profaned yet sacred space than a vandalized, ivy-covered cemetery? Are the dead watching us sweep the debris from their graves? How does the systematic slaughter of two million Polish Jews affect our faith in God? Students could choose to participate in three occasions for religious reflection and prayer: a group discussion in our hostel living room; silent meditation on our last day at the cemetery; and the recitation of Kaddish and Psalm 23 at the ruined gas chambers of Auschwitz II-Birkenau.

Our experience has changed us. Chaplain McQuown wrote the following on our group blog:

"My prayer for this trip is for all to be motivated by our core mission.... We are facing the most extreme of theological continuums—nearly absolute destruction alongside the vital seeds of hope, faith, and love. I know something important for me has clicked into place spiritually on this trip. From now on, I can no longer simply study and discuss the Holocaust. Now, I have become part of its story and the accompanying story of *tikkun olam* [repair of the world], healing, and hope."

I join Daniel in praying that we were able to infuse yet more life into the tiny Jewish community of Wroclaw, still emerging from the ashes of death. ▮

Jocelyn McWhirter ('02D) is assistant professor of religious studies at Albion College in Albion, Michigan. To learn more about the Holocaust Studies Service-Learning Project, go to http://www.albion.edu/holocauststudies/.



Photo: Morris Orvoy

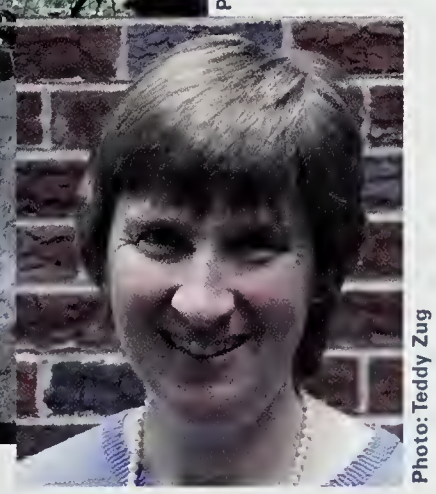


Photo: Teddy Zug

The class works in the cemetery.

Jocelyn McWhirter

Calendar

Art Exhibit

Monday, January 14 through Friday, February 22

Hetal Mistry "Jalaja (Born in Water)"
Erdman Art Gallery, Erdman Center



Opening Communion Service for the Spring Semester

Monday, January 28

"Death Threat" Luke Powery, Perry and Georgia Engle Assistant Professor of Homiletics, preacher; Janice Smith Ammon, Bryant M. Kirkland Minister of the Chapel, presiding
10:00 a.m., Miller Chapel

Princeton Seminar Weekends for Prospective Students

Wednesday, February 6 through Saturday, February 9; Wednesday, February 20 through Saturday, February 23

Call 800.622.6767, extension 7805, for more information.

The Frederick Neumann Memorial Lecture

Monday, February 11

"What Friends We Have In Jesus: The Leavening Effect of Transnational Mission Partnerships"
The Reverend Dr. Marian McClure, former director of the Worldwide Ministries Division of the Presbyterian Church (USA)
7:00 p.m., Main Lounge, Mackay Campus Center

Continuing Education Book Series



Tuesday, February 19

Meet the Author of *How People Change: The Short Story as Case History*
Author: Dr. William M. Tucker
6:30–8:30 p.m., Erdman Center
For more information, call 609.497.7990.

The Women in Church and Ministry Lecture

Thursday, February 28

"The Role of Feminism(s) in Theology and the Church—Reflections from a Feminist Pastoral Theologian"
7:30 p.m., Auditorium, Mackay Campus Center
Dr. Pamela Cooper-White, professor of pastoral theology, Lutheran Theological Seminary, Philadelphia, Pennsylvania

The Alexander Thompson Lecture

Monday, March 3

"The Bible in China: Religion of 'God's Chinese Son'"
7:00 p.m., Main Lounge, Mackay Campus Center
Dr. Archie C.C. Lee, professor of biblical studies and Asian hermeneutics, Department of Cultural and Religious Studies, and dean of the faculty of arts, The Chinese University of Hong Kong, Shatin, New Territories



Continuing Education Book Series

Tuesday, March 11

Meet the Author of *Globe*
A poetry reading with Micheal O'Siadhail
Author: Micheal O'Siadhail
6:30–8:30 p.m., Erdman Center
For more information, call 609.497.7990.

For a complete and updated listing of events at PTS, visit our online public events calendar at www.ptsem.edu and select the public events calendar link.

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Princeton Theological Seminary





Into All the World

Mission in the Twenty-first Century

Also in This Issue

PTS's First International Students • Pioneer Women

Graduation 2008

PTS in photos

Photos by Jonathan Kuehn and Gregory Benson



PTS faculty line up to process into the chapel.



Timothy Mark Rainey, M.Div. graduate



Luke Powery, assistant professor of homiletics, poses with Rebecca Montgomery, M.Div. graduate



M. Div. Graduates Andrew Van Kirk and Abigail Visco





M. Div. Graduates Kimberley Copeland and Jessica Doerrer

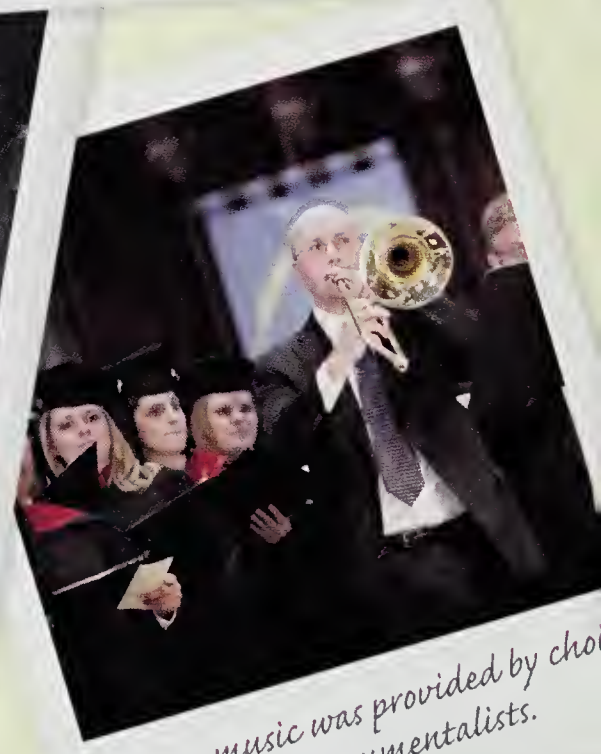




President Torrance addresses the graduates during the commencement ceremony.



The Class of 2008!



Festive music was provided by choi and instrumentalists.

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On the Cover
Faces of strangers become faces of friends as PTS students and graduates travel and live in the nations of the global South and share in Christ's ministry.

in this issue

Check us out online!
And send our web address to friends, parishioners, and those you love. *inSpire* is online at **www.ptsem.edu/inspire/**.

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from the president's desk

Dear Friends and Colleagues,

Recently the Presbyterian College and Theological Seminary (PCTS) in Seoul, Korea, marked its 107th anniversary, and I was privileged to deliver the Founder's Day address. The founder was Samuel Austin Moffett, father of our Samuel Hugh Moffett. Several PCTS professors are Princeton Seminary alumni/ae, and the two institutions have a rich relationship. PCTS and the Korean church are at the heart of the current shift of Christianity from the global North to the global South; the Korean Presbyterian Church, just past one hundred years old, is the fastest-growing Presbyterian denomination in the world and sends out missionaries around the globe. We have much to learn from the witness of the Korean church as it lives out its mission in its own context.

A constant awareness of our mission must inform every aspect of what we do. Here at Princeton Seminary we endeavor to educate and shape courageous, convicted, and compassionate leaders who can offer a coherent witness in the midst of rapid change.

To that end, in the last three years the Seminary has undertaken an intensive review and redevelopment of its curriculum. Effective in the fall of 2008, the new curriculum re-imagines the original Princeton formula, phrased then as "piety and learning," now perhaps more precisely stated as "formational scholarship." A Princeton education has never been about the mere accumulation of information, but about the formation of informed and faithful witnesses to the gospel.



Photo: Jon Roemer

Today the new curriculum goes about that task by creating new courses that ground learning not only in texts, but also in contexts. In addition to new courses in the Departments of Biblical Studies, History and Ecumenics, Theology, and Practical Theology, the area of Christian Education has been renamed Education and Formation, indicating an awareness that theological education and spiritual formation are inextricably linked. The new curriculum allows for more in-depth study, reducing the required number of credits from 90 to 78, by creating what we are calling "short terms" in January and May. The "short terms" are opportunities for intensive study, often with someone identified as an "outstanding practitioner." This will improve diversity and bring us closer to the church. Some courses will involve travel. Future offerings include three-week courses in Taizé, France, with Director of Music Martin Tel, considering how that model of worship may be applied in North American contexts; in Israel/Palestine with Professors Gordon Mikoski and Chip Dobbs-Allsopp, exploring the contested geographies of that land; and in Germany with Professor Kenneth Appold, studying the sites and sources of the Reformation.

The history of the Seminary is replete with alumni/ae who, formed by their years of study and prayer at Princeton, worked to equip communities here and abroad to be witnesses for the gospel. I am proud of our students and alumni/ae learning and working in the Middle East and across the global South in places of conflict and change, places of promise. I invite you to read some of their stories in this issue of *inSpire*.

May God bless all of you.

Iain R. Torrance

Letters

Color PTS Multicultural

My family always looks forward to reading *inSpire*. I really enjoyed the articles in "Color PTS Multicultural" in the summer/fall 2007–winter 2008 issue. It reminded me of all my experiences at PTS with students from different cultural backgrounds. I am a 2006 graduate, and my studies at PTS in a multicultural atmosphere gave me a better outlook toward different cultures and inspired me to value the beauty of diversity, and the unity within it. I am thrilled that PTS is starting a new Office of Multicultural Relations.

Currently I am associate pastor at Mokokchung Town Baptist Church. We have 4,897 believers in the congregation. I am also president of Ao Baptist Churches Association, which is comprised of 141 local churches. We do church planting, educational mission, and different ministries in and outside of Nagaland. We are also surveying overseas mission in other Asian countries. In all these efforts, my study at PTS strengthens me to work more effectively for the Lord Jesus Christ. So I am always thankful to PTS.



Temsuwati (Th.M., 2006)
Nagaland, India

Your recent issue on multicultural education was especially interesting to me and was well done. Your article on the Women's Center was inspiring, as the center was once only a dream during my student days (1952–1954) and later when I was an assistant professor on the faculty in Christian education (1957–1961). During its thirty-year history, the center certainly has upheld the honor of women at PTS and for this one can be especially grateful to Freda Gardner.

Also, the article by Kent Annan about his ministry in Haiti caught my full attention. Presently, I am passionately

involved in supporting The National Coalition for the Environment, a group of forty environmental and development NGOs and Haitian peasant groups, in their commitment to tackle a massive reforestation of Haiti (only one percent of the tree cover still exists today) and to address poverty and alternative energy issues. I commend this project to all seminarians, PTS faculty members, and trustees as you seek a meaningful way to celebrate the Seminary's Bicentennial. You could help save an "unfinished" nation, bringing a measure of peace at last to a beleaguered people. Also, such a choice would decrease the Seminary's carbon footprint, challenging global warming.

Harriet C. Prichard (M.R.E., 1954)
Wichita, Kansas

I am giving a retreat in September 2008 with the theme of "Living in the Light of God's Presence" for about seventy-five women. Our guest speaker, the Reverend Nancy Matthias, an iconographer, is going to speak about icons during the afternoon session and I felt that Colleen Burlingham's article, "God Beyond Language and Text: Iconography as Spiritual Practice," would be a wonderful addition to our packets that we hand out to each woman. Thank you very much.

Linda J. Tuper
West Stockholm, New York

On Politics

I loved my time at PTS, but am disappointed by the consistently stacked and lopsided viewpoints whenever a political nerve is touched.

On page 15 of the summer/fall 2007–winter 2008 issue of *inSpire*, in the "Faculty Accolades" section, is a photo of Professor George Hunsinger speaking at the peace rally in Trenton, New Jersey.



Conspicuously, predominantly, and intentionally pictured is a gregariously smiling man wearing an IMPEACH BUSH & CHENEY T-shirt. The picture of Hunsinger could have easily been cropped to delete the T-shirt message. In fact, of the sixteen professors featured in the section, only Hunsinger is pictured, chosen no doubt because of the spectacular opportunity to bash our current president and vice president.

Where is the academic balance, fairness, and tolerance? Why the obviously carefully selected George Bush condemnation—with no opposing viewpoint to be expressed? How about some basic academic fairness and neutrality? Too much to ask? I would hope that PTS would be sufficiently secure to offer such counterpoint.

Jim Garlow (M.Div., 1972)
San Diego, California

Editors' note:

It is because the Seminary values freedom of thought and freedom of expression that we did not crop the man wearing the T-shirt out of the photograph, which was chosen not to highlight the man's T-shirt but to highlight the professor. We hope you noted that other professors were pictured in that same section: Professor Wentzel van Huyssteen appeared on the following page, and Professor Darrell Guder a few pages later. We recognize that faithful Christians disagree on many political issues, and that there is a wide range of views on the war and President Bush among our faculty, students, and alumni/ae.

Correction of a Correction

Oh, error on error! The latest *inSpire* carried my letter to the editor correcting the presbytery that ordained Dr. Metzger in 1939. It was correct that the Presbytery of New Brunswick then was not of any United Presbyterian Church, but I was quoted as placing it under the Presbyterian Church (USA). Both Dr. Loetscher and the Presbyterian Historical Society would be saddened to think I did not know that the PCUSA did not exist until 1983. In 1939 the Presbytery of New Brunswick was under the Presbyterian Church in the U.S.A.

Incidentally, I am shown as having an M.Div., 1953. Princeton Seminary's B.D. always has been as good as any M.Div.!

Jerry Gillette (B.D., 1953)
Hockessin, Delaware

Please write—we love to hear from you!
We welcome correspondence from our readers. Letters should be addressed to:
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Princeton Theological Seminary,
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email: inspire@ptsem.edu
Letters may be edited for length or clarity, and should include the writer's name, address, and telephone number.

Remembering Dr. Macleod

Dr. Macleod served as a mentor and friend when I began studies at Princeton Seminary in 1969. I regularly invited Dr. Mac to preach for me at the First Presbyterian Church of Mt. Pleasant, New Jersey, a community of faith I served in my first charge. Dr. Mac indicated that the Sunday following his engagement at Mt. Pleasant, he would be preaching at the Riverside Church in Manhattan. Sunday came with frigid rain pelting the roads, turning them into ice rinks. A few hearty parishioners straggled into worship. Dr. Mac traveled serpentine rural roads in his patented Cadillac roadster and preached to the shivering few. I apologized for the slim crowd. Dr. Mac would hear none of it. He said the pews were stuffed with angels and archangels. "Your people need the Bread of Life," he reminded me, "as much as those in the crowded Riverside sanctuary next Sunday."



Jack R. Van Ens (M.Div., 1972; Th.M., 1976)
Arvada, Colorado

inSpire interactive

Worshipping in the Beauty of Holiness

This issue of *inSpire* features stories of Princeton Seminary alumni/ae and students in mission across the world. Because worship of God is central to how Christians of all nations and cultures express their faith, for this *inSpire* Interactive, we invited readers to share an experience of worship in which they have participated in a culture or nation other than their own. We received responses from graduates of all decades, degree programs, and geographies. We also received more responses that we could print here, but thank everyone for their contributions. Those we did not have space to print will appear in the online version of the magazine.

We go forth in mission as ambassadors of the gospel. Whether we like it or not, we also go as ambassadors of our culture. Some of us have issues with being ambassadors from the U.S.A., especially given our country's recent military exploits throughout the world. At times I've felt uncomfortable traveling to other lands, as if wearing the emblem of empire on my shoulders like a Roman soldier from days of yore. In light of the "ugly American" syndrome, an unexpected gift I received on a mission trip was reconstructed patriotism.

In June 2002 a youth-adult mission team from Grace Covenant Presbyterian Church (Asheville, North Carolina) was hosted by its sister congregation in Coatepeque, Guatemala. While in Guatemala, our North Carolina mission team intended to observe the Fourth of July like any other day. Given our country's shameful treatment of Guatemalans, we didn't plan on celebrating Independence Day in their backyard.

Yet they planned a wonderful celebration for us! A special meal for dinner with a star-spangled cake. A worship service that gave thanks to God for both countries. One of our team processed in with the flag of Guatemala. One of their members processed in with "Old Glory." Right there in the sanctuary. It was a glory-filled occasion indeed.

We were no longer ashamed to be Americans in that place. Through my own tears, I could see tears of pride in the eyes of my fifteen-year-old son. My son felt alienated from this country because of how our government has behaved in recent years. Yet it was okay to be patriotic on this night, and in this way. It was a gift of friendship, not an emblem of empire. When the worship service was over, we all piled out into the courtyard to light sparklers and—of all things—Roman candles!

Adapted from *Mission Trips That Matter: Embodied Faith for the Sake of the World*, by Don C. Richter (Upper Room Books, 2008).
Don C. Richter (M.Div., 1981; Ph.D., 1992)
Decatur, Georgia

In the early 1990s I led a mixed group of church members and Rotarians to work outside of Leogane, Haiti. Sunday morning found twenty of us worshipping in an open brick church with about 400 Haitians all seated on simple, backless benches. The service was in Creole, except for my homily, which was translated. When the pastor invited the congregation into a time of prayers of the people, all of the congregants stood up, turned around to face their bench, and knelt down. When the pastor began praying, they did too...out loud, with great fervor! Hearing all the Creole voices lifted in extemporaneous prayer and feeling the wind blowing through the open bricks gave me a new appreciation for what Pentecost must have been like! The look of shock on the face of a non-churchgoing Rotarian friend was priceless.
Guy D. Griffith (M.Div., 1986)
Nashville, Tennessee

A most memorable service of worship occurred in Lubumbashi, Democratic Republic of the Congo. More than a thousand people gathered in a church building with wooden planks stretched over support timbers for pews. Four different choirs danced and sang joyful music to begin the service. The service was all in Swahili and my translator provided sufficient words for me to join in the praise to Almighty God.

The service moved with excitement and joy. The two-and-one-half hours passed rapidly as the leaders preached a forty-five minute sermon, took three offerings, and celebrated the sacrament of Holy Communion. It was not a typical United Methodist worship service conducted in Northwest Texas or New Mexico, but it was a service where I found myself in the presence of God, challenged to follow Jesus Christ, and assured that nothing could ever separate me from the love of God in Christ Jesus.
Max Whitfield (D.Min., 1983)
Albuquerque, New Mexico

I am a member of a tradition (Church of Christ) that uses exclusively a cappella music in worship, and in the United States we usually sing our songs in four-part harmony, which is often quite beautiful. When a friend and I visited Guatemala a few years ago, we sought out a Church of Christ in Antigua. Running late to the Sunday morning worship service, we were startled to hear the congregation singing—very loudly—from all the way down the street. It turns out they worship in a store-front location with an open garage door in the front. This church didn't use any harmony, but they did sing a cappella, and at the top of their lungs. Worshipping with them was startlingly different, and surprisingly beautiful and powerful.
Scott Haile (M.Div./M.A., 2005; Th.M., 2006)
Newtonville, Massachusetts

Prai Paha, a tiny rural village on the remote island of Sumba, Indonesia, invited me to perform eighty-five baptisms, twelve weddings, and twenty confirmations. The names were scribbled on pieces of paper for me with great care, but it was excruciating to pronounce some of them (though I had memorized the rest of the baptismal formula in the local dialect). An elder from our U.S. congregation recorded me on video as I spoke with a Sumbanese man and his daughter.

inSpire interactive

The man told me she was having trouble with her eyes and wanted me to pray. The elder later asked me, "Did he speak English?" "Not a word," I said. "How did you know what he was saying?" To this day, I have no idea. Actually, I do.
Noel Anderson (M.Div., 1985)
Bakersfield, California

Born and raised in a Christian family, with regular worship as the centerpiece of family time, it is not a big leap for me to have broadened my practices in the past fifteen years to encompass Buddhism. Having lived in Asia for years and participated in worship/meditation practice in Buddhist and Hindu temples, my Christian practices have been greatly enriched by Buddhist sitting and walking meditation. As my teacher, Thich Nhat Hanh, has often said, stay within your root tradition, and incorporate worship practices from other traditions as well. In Asia, this is easily done where Buddhism is the dominant faith. So, even as worship of God is central to how Christians express their faith, blending mindfulness meditation is a means of following the Psalmist's lead to "be still and know..."
David J. Powell (M.Div., 1970)
East Granby, Connecticut

Crosscultural worship and experiences have shaped who I am and have been a critical part of my education. Living and studying at the University of Allahabad in India during my junior year in college helped me begin to understand who I am as a Westerner. Serving as a pastor in the West Virginia Mountain Project after seminary opened my eyes to who I am as a middle-class American. Serving as an interim pastor in a predominantly African American congregation in the late 1960s taught me who I am as a white person. Serving with a series of women pastors as colleagues in an inner-city congregation instructed me powerfully who I am as a male. Worshipping with GLBT friends in a variety of settings has helped me see the ramifications of my heterosexuality. I thank God for these formative experiences in my life.
Ron Roberts (M.Div., 1959)
Camdenton, Missouri

In 2000 I went to Malawi, Africa, for the first time. One Sunday, I was asked to preach at a church outside of Mzuzu. Upon my arrival, I was greeted by the women's guild, in uniform, singing. During worship, both in English and Timbuku, children wandered from adult to adult, finding comfort in the laps of whoever would lift them up. The offering was the most joyous part of the service, with worshippers filing forward singing and dancing and dropping coins and bills in metal bowls, leaving produce and eggs around the table. And this happened four times! What a witness: people who had so little giving joyfully to the work of Christ's church. I have no idea what my sermon was about, and I'm sure they don't remember the lady preacher's words either! Their joyful hospitality and generosity preached the gospel more than any of my words ever could.
Elizabeth Boone McLean (M.Div., 1991)
Dallas, Texas

In 1993 I led a group of twelve students from Jamestown College on a mission trip to the tiny village of Peb 'il Pam in Guatemala. While we were there, a girl who lived in the hut next to us was killed when she was kicked by a horse. We grieved with her family as we made a pilgrimage with her casket the following day to the closest village with a church. A lay priest led the service in their native tongue of Jacalteco. He occasionally spoke in Spanish those same texts in John 14 I have so often read at funerals. As we sat on the floor of that tiny church with brothers and sisters with whom we shared no common language (none of them spoke Spanish), with differences in economic level, race, and geography, we experienced the one unity that really matters—our oneness in Jesus Christ.
Deena Candler (M.Div., 1981)
Omaha, Nebraska

In 1988 I traveled to the U.S.S.R. on a trip sponsored by the Network of Biblical Storytellers. We worshipped on a Sunday in a packed Lutheran church in Riga, Latvia. *Glasnost* had been in place for a short time, and the restlessness that would soon lead to the breakaway of the Baltic republics had begun. The pastor of that Lutheran congregation was involved in the secession movement, and was under surveillance by the KGB, especially after he boldly advertised that an American group was coming!

There were seventeen baptisms in that worship service. At one point the ushers removed two men who were suspected KGB agents. But the high point was when one of our group recited Matthew 5–7 from memory as the sermon. Hearing such words as "Do not resist an evildoer...if anyone strikes you on the right cheek, turn the other also," knowing that the congregation was filled with those who were familiar with such oppression firsthand, was one of the most powerful worship experiences of my life.
Robert C. Smith (M.Div., 1981)
Easton, Pennsylvania

I wandered through the streets of a small Baja, California, village. Lively music filled an alleyway, luring me in, like those cartoons depicting a wafting scent to carry you further. Stepping into an old stone church, I sat on a hard, wooden pew. Parishioners, decked out in brilliant colors, began to find their way into the warm, candle-filled sanctuary. Chickens busied themselves outside the windows, scurrying to and fro, screeching and tossing feathers in sudden flurries. The familiar Catholic rite moved steadily to scripture (Transfiguration Sunday) and homily. The priest was captivating, describing the presence of Moses and Elijah as two important presences in our lives: Moses, representing the tradition, and Elijah, who takes us into God's immediate future. Moved by the moment, I felt a oneness with those gathered who both cling to the past as a familiar anchor and yet bravely move to embrace a new future.
George Cladis (M.Div., 1980)
Shrewsbury, Massachusetts

In 1979 I was part of a group touring India and Nepal, visiting the work of the Indian churches and our ecumenical missions in the two countries. In a remote village in Nepal where we supported a mission hospital, we joined the local Christian congregation of about a dozen people for Sunday worship. The usual elements of worship were present: hymns, prayers, scripture, sermon. What was unusual was the setting. We were on the ground level of a large house, seated in a circle on the floor of

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the room that was devoid of symbols or furnishings. There was no pulpit or lectern or communion table. Different parts of the service were led by different people around the circle. We were told the arrangement made it impossible for a government official who might look in to identify a leader. At that time it was illegal to proselytize or to convert to Christianity. The penalty for conversion was one year in jail.
Tom Cavicchia (M.Div., 1954)
Springfield, Missouri

An unforgettable moment of communion: two summers ago, worshipping at the Canongate Kirk in Edinburgh, Scotland, a silver communion chalice was passed through the pews, engraved "1648." As I drank from the cup, I found myself connected to saints long gone, yet somehow, in that moment, still remembered. My ancestors may have been among them.
Mary Pugh (M.Div., 1990)
Davenport, Iowa

During this past year I have been privileged to pastor the Victory Gospel Experience in Camp Victory, Iraq. Though predominantly African American, we had a healthy mix of European Americans, Australians, Koreans, Ugandans, and Hispanic Americans who worshipped with us. Because we had outgrown the chapel, we met in the ballroom of the Al Faw Palace, built by Saddam after the 1991 Gulf War. It was awesome to worship Jesus Christ in a place originally designed for other purposes—a place that some of the former members of Saddam's Army feared to enter when they visited, because they had once known it as a place that some never left. However, as we worshipped in that place, God changed our lives so that we did not leave there the same as we entered. We were continually being changed by God's Spirit.
Peter O. Dissmore (Th.M., 2005)
Columbia, Missouri

In the summer of 2006, my husband, Donald, and I worked with Amity Foundation in rural Jiangsu Province of China teaching English to English teachers. One method I used was to stage a mock wedding—straight out of our *Book of Common Worship*. We talked about wedding practices in both our countries. I explained to them what my role was as a pastor (not an easy thing when there is no concept of religion, church, or clergy). Parts were assigned and we did a full wedding ceremony, complete with embarrassed bride. You may not think of this as "worship," and yet this liturgy provided a basis for sharing faith and communicating across some considerable barriers. Just now I heard from my teaching assistant that she was safe from the earthquake, and that the Chinese people are rallying to the aid of others. It's good to continue our deep care for one another.
Dianna Bell (M.Div., 1973)
Fullerton, California

In the fall of 1992, not long after the first Gulf War, I went to Turkey, Jordan, and Israel/Palestine with mission staff of the UCC. We visited missionaries and partner churches in the region. The Sunday we were in Jerusalem, I worshipped at the Church of the Holy Sepulchre. In the days preceding we had met with Iraqi refugees, with Jewish peacemakers, with Palestinian farmers, doctors, and theologians, with so many who suffered from hate and division. Holy Sepulchre is divided into many different chapels, reflective of the divisions in the Christian church. I sat in a small open chapel, with a bronze frieze of the risen Christ meeting Mary in the garden, and I heard all around me the worship of many traditions. Greek Orthodox chant melded with Coptic chant and Latin chant and Armenian chant. I understood not a word, but the blending of these divided traditions evoked the Spirit of hope in and for me in the midst of a region filled with pain. I will never forget that day.
Rochelle Stackhouse (M.Div., 1982)
New Haven, Connecticut

I have had the opportunity to worship in Kenya about a dozen times over the past several years. The Presbyterian Church of East Africa has a great and growing presence in Nairobi and in the rural areas. Churches are filled to overflowing; often worshippers are standing outside open windows, and loudspeakers play the worship service into crowded courtyards. New churches are always being built; old churches are being expanded. Whether they have walked miles in the red Kenyan dirt to get to church, or driven to church in their cars, which are newly washed by their "house help," Kenyans arrive to church looking their best.

Kenyan Presbyterians are committed Christians, worshipping joyously and enthusiastically. Worship is in English, Kiswahili, and tribal languages. Men and women participate, youth and elders lead worship. Tithe boxes adorn the periphery of the sanctuaries, in addition to offerings taken during the service. Lay preaching is frequent, fine, and done always without manuscripts. Hymns are accompanied by electric pianos, guitars, and drums, and voices are lifted harmoniously and jubilantly. Kenyans praise God at all times—through sermon, prayer, and music. Worship continues all morning, and is brought to the housebound all afternoon through community visitation. Kenyan Christians provide their American counterparts with a real infusion of faith.
Laurie McKnight (M.Div., 2006; Th.M., 2007)
Heuvelton, New York

While serving as interim at Trinity Presbyterian Church in Anchorage, Alaska, I was sent to visit their sister Russian Orthodox congregation on the Kola Peninsula in the Russian Arctic. I stayed in the priest's home next to the church and attended daily services, where three hours of liturgy in an ancient language, standing the entire time, began to be a bit tedious. The many visual reminders of faith, the plentiful candles and the consistent sounds of chanting and a cappella singing, all in an atmosphere of subdued lighting, suddenly came quietly and profoundly alive for me during the third day service. I was overwhelmed with an awareness of the presence of God in an ancient liturgy that is focused on prayer. A significant part of the body of Christ, the Eastern church, given a nod at best during my studies at PTS, has subsequently become part of my experience of the church catholic.
Robert Bayley (M.Div., 1973)
Tauranga, New Zealand

On World Communion Sunday at the La Cañada Presbyterian Church, we invite Christian pastors from around the world who are studying in Los Angeles to serve the Lord's Supper in our congregation. We set up eight communion tables in the front of our sanctuary and in the chancel area. Each table has a pastor from another nation and an elder from our congregation. We have had

pastors from Japan, Korea, Romania, Kenya, Ethiopia, Palestine, France, Macedonia, and Brazil join us. As the congregation comes forward to receive the sacrament, they gather in groups of twelve around each table. The pastor and elder distribute the elements to the people at their table. After everyone at the table has received the sacrament, the pastor prays in the language of his or her nation. Following the worship services, we have a luncheon with these pastors where they help us understand more about the church in their nations.
Gary Dennis (M.Div., 1972)
La Cañada, California

I have come to a village in the Cameroon rain forest. Some fifty people gather in the little thatched church: packed earth floor, planks set on logs for pews; their pride is a corrugated tin roof.

The custom is that only members in good standing take communion, so communion will be celebrated after worship. As I preach, I observe that the congregation is edging over to the right, leaving several benches bare. After the benediction I ask an elder why they moved. He points to the rafters: a cobra, seeking warmth in the night, had crawled up under the roof. "What shall we do?" I ask. "Continue," they reply. Just after distribution of the bread, the snake decides to descend. It comes down a pole; two elders with machetes meet it and kill it. We serve the wine, and offer the prayer of thanksgiving.
Richard Rowe (M.Div., 1957)
Santa Fe, New Mexico

Bundled up against the snow and ice, we walked through the streets of Novgorod in the 4:00 a.m. darkness. It was a Sunday morning in late December 1990, just as Soviet Russia was thawing and the churches reopening for the first time in fifty years. Our choir from Philadelphia, on tour to sing with the Leningrad Philharmonic, had stopped in the old guild city for New Year's. We filed into the small wooden, candlelit church and found its pews filled with the old women of the city. They had worshipped in secret in their homes during Communist days and now, this year, shuffled back to their village church. There were few men, most husbands and sons killed in the war. As the priest intoned the words of the liturgy, we Americans, many of whom had learned to hide under our desks in fear of Russian bombers during elementary school drills, softly intoned the deep chords of Rachmaninoff's *Solemn Vespers* in Russian: *Bogoroditsye Devo*. Hail Mary, Mother of God, Theotokos, God-bearer. And all the Marys of that church, and we, wept, at the hope incarnate even then coming into the world.
Barbara Chaapel (M.Div., 1973)
Lafayette Hill, Pennsylvania

In spring 2000, my family spent three weeks in Thailand visiting and working with the amazing ministry of a Thai Presbyterian clergywoman, the Reverend Dr. Sirirat Pursinkham, of Maesai, Chiangrai (northern Thailand). She also oversees an orphanage, AIDS hospice, drug rehab, small seminary, and a rural school. One day a patient in the AIDS hospice died and we were asked to preach at his funeral (Sirirat would interpret). Stunned, we responded, "What can we say to someone we do not know?" Sirirat's response: "Tell the family that God loves their father and God cares for them. It will mean so much coming from you." I realized then that many people think that the U.S.A. is blessed by God while other nations are left to struggle and are abandoned. Hearing the gospel from a citizen of the U.S. lifted them into the communion of all saints of all nations. It was a humbling experience for me and has informed my preaching since, with God's radical justice and unconditional love as well as a foretaste of the heavenly feast where people will come from east and west, from north and south—from every corner of the world!
Anne Marie Meyerhoffer (M.Div., 1988)
Milford, Connecticut

In the spring of 2005 I was part of a delegation from the PCUSA to Israel/Palestine. For most of the time we were in Bethlehem, guests of the Lutherans, and worshipped at a beautiful stone church built by the German Lutheran church. Since our Sunday there was shortly after Easter, one of the hymns was "Christ the Lord Is Risen Today," where each line ends with an "Alleluia." But just before singing the hymn, the pastor told us to each sing in our own native language. So as it began, I could hear "Christ the Lord Is Risen Today" in Hebrew, English, German, and Arabic. And to be honest, it was a mess. It was the vocal equivalent of muddy water. But then we came to the "Alleluia," and regardless of the language, it was still "Alleluia." As we went through the stanzas of that great resurrection hymn, it became a metaphor for our unity in Christ. We had all our differences to be sure, symbolized by the languages, but then we found our unity in the praise of God, our Alleluia.
Arthur Suggs (M.Div., 1983)
Binghamton, New York

During the month of November I embarked on my first trip to the Holy Land. I spent fifteen days traveling throughout Jordan and Israel—quite an affirming spiritual pilgrimage. What enhanced this journey all the more was traveling with an interfaith group of Christians, Muslims, and Jews! We traveled with an organization called World Pilgrims. While in Jordan, the Christians organized a Sunday morning service (with the Lord's Supper) for the entire group outside of Petra. It was a wonderful time of praise and worship in a nation and culture outside of my own. During the trip we also shared in Jewish services at a kibbutz and in a Jummah service with Muslims. In each service, it was quite moving to have Jews, Muslims, and Christians joined together in unity—worshipping!
Victor D. Tate (M.Div., 2004)
Atlanta, Georgia

I am an Egyptian living in Egypt. I currently serve as chairperson for Philip Ministries, a Reformed Presbyterian Church organization engaged in a variety of ministries, including supporting the church in the Sudan. On February 18–23, 2007, we conducted a conference in Khartoum that brought together Presbyterian ministers and church leaders (men and women) from all presbyteries of the Sudan.

An important part of worship at the conference was serious and prayerful consideration of important topics that have serious implications, such as marriage and family, and peace and reconciliation.

For most attendants, tribal customs presented burning questions, one of which dealt with a very common practice that made it obligatory for a man to marry the wife of a deceased brother. We made it clear that while one had to care for the wife of a deceased brother, one is to continue with one wife.

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Another topic was the building of peace and the message of forgiveness and reconciliation. Fighting between South and North continued for twenty years (the longest of its kind in history) until the peace accord was signed in January 2005. Even young children born in the South were given guns to fight. Strong feelings have developed through the years and some questions are not yet resolved...the burning question is: How is the church to build up peace and bring about the message of forgiveness and reconciliation?
Abd-el-Masih Istafanous (Ph.D., 1963)
Heliopolis, Egypt

It was Christmas Eve 2005 in Amman, Jordan, as I waited to enter Iraq with Christian Peacemaker Teams (CPT) in the wake of the kidnapping of four colleagues. I went to Midnight Mass with a Catholic colleague, a Jewish girl and her lapsed Protestant boyfriend, and a Muslim man.

During communion I stayed with our guests. Jamil, my Muslim friend, asked why we didn't all go up. As we sat, Jamil said, "I like this—it is very nice—it reminds me of Jesus loving and feeding the poor."

Our guests and I continued to watch quietly as the question occurred to me: who, starving to death, would I not feed? It is the question I am left with as I marvel that my Muslim friend wanted to participate and saw no reason why he should not.

(Sent from Sulaimaniya, Kurdish Regional Government of Iraq)
Elizabeth A. Pyles (M.Div., 2005)
McDowell, Virginia

Indonesian churches are quite diverse in terms of ethnicity. Upon our arrival in Salatiga, Central Java, my family and I chose the church closest to the place we were staying. To our surprise, the worship was in high Javanese and we did not understand a thing except for the word "Jesus," which is universal. We managed to stay on until the end when everybody stood up to chant "Amen, Amen, Aaaamen." Despite the difficulty that we had, I learned one thing. Although we are in a strange place where people, language, tradition, and even food are different and might distract us, when we come to worship the same God, listen to the same scripture preached, and sing the same hymns, though in a language other than our own, we feel "at home." God in Jesus Christ with the guidance of the Holy Spirit makes us "feel at home."
Nicolaas A. Likumahuwa
(M.A.T.S., 1983)
Salatiga, Indonesia

Several youth leaders in our church agreed to assist me in leading monthly worship services at a jail north of San Diego. We went to our first Wednesday night service armed with three guitars, a box full of song books, and two Bibles. As we passed through the clanking metal doors and before the uniformed guards, we breathed in the heavy air of a windowless world.

About thirty prisoners were escorted into the large room where we were stationed. A few smiled back at us, but most did not make eye contact. Despair and anger were the faces we greeted. Awkwardly, we opened the service. Our praise music came out stillborn.

Then one of the prisoners approached me and asked if he could share a song. When this young African American pierced the death-like atmosphere with a familiar Black spiritual, the captive congregation came to life. He beautifully rendered the words of lamentation from his own well of sorrow. His song was the prayers of the people, and the Savior was summoned to harrow hell once again.
Larry Grounds (Th.M., 1984)
Redmond, Washington

In 1983 while representing the Canadian and United Bible Societies and accompanied by the general secretary of the Bible Society in Poland, my late wife, Ann, and I traveled with an old Catholic bishop and his secretary to a Polish village a few miles from the Russian frontier to celebrate Mass and participate in the annual All Soul's Day blessing and decorating of the graves in the local cemetery.

It was a bitterly cold November day as the townspeople flocked to the church in response to the pealing of the bell announcing our arrival. Inside the overheated little rectory, the bishop (speaking French, the only language he and I understood in common) expressed regret that I was not properly dressed in a black suit and Roman collar, and ordered the short, stout parish priest to furnish me with his own collar and vestments so that I could preach the homily during the Mass.

Trussed up like a Thanksgiving turkey in my borrowed regalia, I sat behind the altar listening to the liturgy unfold in Latin and Polish—and realized with relief that the gospel lesson being read was Matthew's version of the Beatitudes! I spoke briefly (in English, translated by the Bible Society's general secretary) about our family's recent loss of my wife's father back in Canada, and how every occasion of grief is also an opportunity to proclaim the goods news of the Resurrection of our Lord and Savior Jesus Christ.

At the end of the homily, the bishop crossed the chancel, embraced me in a Polish bear-hug and proclaimed to the tearful congregation "*Mon frère en Christ*!" ("My brother in Christ!"). He then took me by the arm, led me to the altar, and insisted that I celebrate the Eucharist with him—an honor and privilege that, at that time, could not have been accorded a Presbyterian minister in a Roman Catholic Mass in Canada!
William R. Russell (M.Div., 1964)
Destin, Florida

I have always observed that children like learning different languages during the children's message, so that is one way I incorporate different cultures and nations in worship. A little Spanish or Hebrew goes over well.

In my last church we enjoyed bedecking the sanctuary for Worldwide Communion, with treasures from many countries—textiles, baskets, works of art, anything people had that originated elsewhere in the world. We were amazed at how much international color was lurking in people's homes!
Elizabeth Affsprung (M.Div., 1987)
Sunbury, Pennsylvania

In Guguletu, South Africa, I attended a Good Friday worship service conducted entirely in Xhosa. There were no instruments save a drum and the congregation's collective voice, singing a cappella, the strong and somber and soulful music of the day. Not a word of English was spoken, yet I understood everything. I was there with a group of classmates from business school, but when they discovered I was a pastor they ushered me to the seat of honor in the chancel area of the rustic building. There I sat, looking out, taking it all in, understanding nothing and everything at the same time.
Sarah Sarchet Butter (M.Div., 1992)
Wilmette, Illinois

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As a navy chaplain in 1946 I visited the Bikini natives with a fellow chaplain on their new island of Rongerik in the Marshall Islands. We knew they were Christian, so upon landing we pointed to the cross on our collars and were warmly welcomed. The entire community of natives then sat down cross-legged before us, expectantly awaiting an address from these unexpected visitors. Without a common language, we decided the best we could do was to sing hymns: "What a Friend We Have in Jesus," "Abide With Me," "The Church's One Foundation," and others. Immediately, we noticed a spark of recognition on their part, so we urged them to sing. They responded with the same hymns in their own Micronesian tongue. This back and forth continued for more than an hour with deep oneness in a spirit of spontaneous worship. In the evening the families gathered as a community and shared a common meal. After five days our boat arrived to carry us back to our navy duty assignments. I have no idea what was said in parting, but we caught their sentiment. In a close bond of fellowship the community sang "God Be With You 'til We Meet Again." The entire experience was the closest witness that I have ever had to what the church of the first century must have been like.
Dave Chambers (M.Div., 1945)
Chevy Chase, Maryland

The truth is that I came to the Christian faith in a global, missional context. It was a professor and priest of the Orthodox Church of India that slowly, wisely, brought me to faith in Jesus Christ. It was at the three-hour Easter service of "Holy Qurbana" (Holy Eucharist) that I preached my first sermon for the Malankara Orthodox Church of the Syrian Rite of India. And it was that same professor and priest who became my spiritual director and guided me to Princeton Seminary in 1977.

Since then, I have continued to be guided by the Reverend Dr. M.K. Thomas of the Malankara Orthodox Church, while being ordained in the Christian Church (Disciples of Christ). I breathe with both lungs—East and West, Orthodox and Reformed—each day and each Sunday.

I kept much of this past to myself during my time at Princeton, being new not only to the faith, but also to the Reformed tradition. The great mysticism of the Eastern church balances the analytical approach of the Reformed tradition. Through the years each has been a balance and complement to the other. My constant and intimate worship with the Church of India has also provided a needed ballast to the evangelical Protestant tradition in which I find myself now.
Kelby K. Cotton (M.Div., 1980)
Littleton, Colorado

At Christmas time throughout Côte d'Ivoire in West Africa the Christians gather together to celebrate. Churches from neighboring villages spread out in the jungle come to one central village, and on the night of the 24th we sing and dance and praise and preach and watch intervals of slide or movie presentations, and then dance some more. Sheer joy it is to celebrate the newborn Savior together throughout the night, a gyrating crowd of 500 Africans (and me), all of us dancing and whirling in a large circle, with the dust rising higher and higher up into the moonlight overhead from our thousand shuffling feet, our voices joined in full–throttled jubilation, praising Jesus in the Ashanti language. When it finally becomes light on Christmas Day, we feast together on beef and bananas and chicken and yams and peanut sauce. Then everybody walks home joyful, exhausted, and thankful.
Gene R. Smillie (M.Div., 1982)
Wheaton, Illinois

In April 2008 I was the guest of Temple Beth Or as we escorted their Holocaust Torah scroll to its original home in the Czech Republic. We shared worship with Catholic, Protestant, and Hussite residents of Hermanuv-Mestec in the synagogue they had preserved and restored, which was the scroll's original home. The rabbi sang the Kaddish for the six million, including nearly every Jew from that town, who died in the Shoah. The American Jews came on behalf of the generations of Czech Jews who are no longer. In Hebrew, English, and Czech we read prayers for the first time in seven decades in that synagogue. I am honored to have been invited to participate and assist in leading worship on this occasion of restoration, healing, and bonding across cultures and languages.
P. Joseph Ward (D.Min., 1988)
Raleigh, North Carolina

For six weeks during the summer of 2007 I had the privilege of living in a rural parish in Kenya. The Njumbi Parish is part of the Kikuyu Presbytery of the Presbyterian Church of East Africa. The parish is located northwest of Kikuyu Town near the Rift Valley. The parish was made up of six congregations with a total membership of around 3,000.

Worship is liturgically based, Scottish Presbyterian in origin, and African in practice. Dance and movement are central to the worship experience. It is the expression of deep joy in response to God's act of salvation in Kenyans' lives. When I arrived and didn't immediately join them in dance, my faith became suspect. I learned, with a lot of prodding, to tell the story of the songs of faith by acting them out in dance with the rest of the congregations. Whether with 700 or seven—we danced for God.
Chris Lenocker (M.Div., 1978)
San Diego, California

In Odessa, Ukraine, at the front of a factory building, two young men met me and invited me in to church. We pushed through large doors, walked past a security guard too weary to raise his head, and climbed two sets of stairs before I heard the music. The faded sign over the door said "Friendship Club." People were standing and singing in a theater-style room with a stage up front. Words were projected onto a portable screen and the band played on the stage. Worship included two hours of rock band music, a time for sharing, prayers throughout, and a sermon. Everything was in Russian, but they placed me next to a translator. To my surprise, the preacher made use of form criticism, took into account the questions of authorship, and asked more questions than he gave answers. I didn't leave feeling guilty. I left thinking. Since then, I've been back three times.
Robert Gamble (Th.M., 1989)
Odessa, Ukraine

It's 4:25 a.m. on Easter morning but there are no more seats available. Soldiers with automatic weapons are stationed around the church, not as part of the Easter tableau, but because religious holidays are potentially disruptive in Pakistan. Eight hundred people crowd in to hear an Urdu-speaking "Isaiah" begin the story. The service is timed so that sunlight breaks into the church just

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as Jesus is raised from the dead. The level of involvement of the fifty parishioner-actors is obvious from the quality of the presentation. Easter morning has always been at the heart of Lahore's Nalaka Presbyterian Church. A plaque, bathed in early-morning sunlight, honors Princeton grad the Reverend Charles Forman's forty-seven years of missionary service to India (now Pakistan) and thirty-eight years of service to this congregation. Pakistan is in our newspapers regularly, but for this 155-year-old congregation the important news is still that Jesus is alive.
Donald Liebert (Ph.D., 1968)
Spokane, Washington

I had the privilege of preaching in a Presbyterian church in Seoul, Korea, in the late 1980s. What I remember most vividly was preaching in my stocking feet while standing on a pillow. It was an embodiment of "standing on holy ground," yet in an honored place. It captured for me what the act of preaching truly is: the preached Word, something that was reinforced in me during my seminary training at Princeton. What a humbling responsibility and an awesome privilege proclaiming God's truth is!
William J. Larkin Jr. (M.Div., 1970)
Columbia, South Carolina

One of my most memorable worship experiences took place in February 1988 in Cuba. After attending the General Assembly of the Presbyterian Reformed Church, I visited area churches and schools. One evening I was asked to preach to a group of about sixty people. During my sermon I mentioned sin, and the congregation laughed. It turned out the translator used the wrong word, which was fish. Evidently, the words for sin and fish are similar in Spanish. At the end of my sermon I referred to the song, "They will know we are Christians by our love..." The smiles spread on the faces of the congregation as they broke into song. It was a beautiful affirmation of the universality of Christ's love and a privilege to worship with the Cuban people.
Barbara P. (Patton) Rolph (M.Div., 1984)
Grants Pass, Oregon

While serving as a U.S. Army chaplain stationed at Fort Huachuca, Arizona, I was on funeral duty one week when a Navajo soldier was killed in Vietnam. His family requested a funeral with full military honors. With a burial detail and a firing squad, I flew north to Navajo Nation country. The funeral was held in a corrugated steel chapel with temperatures outside well over 100 degrees in the shade. Every word and clause I spoke was translated into Navajo. Then we boarded a rickety bus with no air conditioning for an hour-long ride to the cemetery. Upon our arrival, I noticed that the sides of the grave had been cut at an angle and there were no ropes to help lower the casket into the grave. After the committal service, in the blazing heat of northern Arizona, I instructed the soldiers to removed their jackets, tie the sleeves together, and use them as ropes to lower the casket into the grave. It worked without a single torn coat. Finally, after a long, hot, and tiring day, we left, leaving the final rituals to the Navajo people. It was an experience I will never forget.
Vernon W. Towne (M.Div., 1967)
Las Vegas, Nevada

In 2006 I was working with substance abuse professionals in Russia and having a difficult time communicating through an interpreter.

At one point I expressed my feeling that while our language and culture may be different, we shared a spiritual connection that allowed us to feel at one with each other. Suddenly eyes lit up, some teared up, and one of my Russian colleagues came up and embraced me as a "brother," a "fellow believer."

It was a powerful moment that broke down all our barriers, a real worship experience. God's love and grace are truly universal!
Jim Van Hecke (attended 1969–1970)
Tryon, North Carolina

During the height of the war in Nicaragua I was with a group of Presbyterians trying to understand the conflict, and what an informed faith in this context might be. On Sunday we worshipped in a large congregation in Managua. I was already feeling "foreign" before the worship service began because Nicaraguan culture is very different from what we experience in the United States. Worshipping in Spanish and a native Nicaraguan language in addition to English made me feel even more uneasy, but all of that changed when I saw a banner on the back wall of the chancel. It was from the Synod of the Northeast of the Presbyterian Church (USA). Seeing this banner made me realize that I was "home."
Dwight R. Blackstock (M.Div., 1971)
Littleton, Colorado

On Wednesday, August 15, 1984, I was in Kiev, Ukraine. According to the Russian Orthodox Church, that day was the Dormition of our Most Holy Lady, the Theotokos and Ever-Virgin Mary.

At about six o'clock in the evening, I happened to be passing a church on Shevchenko Avenue. People were flocking to the church in large numbers—whole families, elderly people, teenagers, children.

I had always heard that normal worship services in the Soviet Union last three or four hours, and that in Russia, worshippers stand throughout them. Could these things possibly be true? I went in and participated in worship as best I could without knowing more Church Slavonic than, "Lord, have mercy."

The service was as solemn and impressive as I later learned all Orthodox services are, but it was shorter than most: It lasted precisely two hours and fifty minutes.
Jerres Jane P. Mills (M.Div., 1984)
Harlem, Montana

I stood in the middle of the Armenian Orthodox Church in Jerusalem with the rest of my tour group. The service took place all around us: the procession of the Patriarch, followed by the clergy, followed by the students of the seminary. The incense was intense, the language completely foreign to my ears, and our participation passive. We simply observed.

I remember the Patriarch blessing the clergy with a bejeweled cross, the jewels turned toward him. He had a seat at the front of the worship space, next to a highly ornate seat with a silver and gold roof suspended from the ceiling. That was the seat for Jesus should he come to the service.

I did not know a word, nor the liturgy, but we worshipped together yards from where Jesus was crucified for our sins.
Peter Hofstra (M.Div., 1996)
Perth Amboy, New Jersey

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Safita, a Syrian city near the Mediterranean Sea, is home to St. Michael Church. This Orthodox congregation's liturgy is sung and spoken in Arabic. In 1994 my teenage son and I, non-Arabic speakers, worshipped there, amazed we could follow the service. When they began the Nicene Creed we joined them through the invitation, sursum corda, sanctus, and the Lord's Prayer.

One woman put a bill in the offering and took out change. My astonished son whispered, "Did you see that?"

After worship, congregants offered us leftover Communion bread. The archbishop, fluent in English, proffered Coke (smuggled in from Lebanon). Discovering I was a pastor, he said, "You know, I need more priests. You could come even for a month in the summer and that would help. Bring your family."

As he walked us to the door he gave me a blessing, saying, "You will return." Someday...

Richard J. Moore (M.Div., 1970)
Neenah, Wisconsin

Several years ago our family had the good fortune to participate in a pulpit exchange to Alva Parish in Scotland. We were in the area for five weeks and availed ourselves of the opportunity to vacation at the end of our ministerial commitment.

During our holiday time we attended services at the magnificent Westminster Abbey. We quickly found a pew and entered into the worship experience. When the pastoral prayer began, I was greatly moved as the minister almost immediately invoked God's care and presence "for our brothers and sisters in the United States who are suffering under great hardship" (the recent Mississippi Delta flood). Never before had it occurred to me that just as we prayed for those in peril throughout the world, others were also praying for us. This experience brought to life the true meaning that we Christians are one body in Christ.

Shawn R. Zanicky (M.Div., 2003; Th.M., 2007)
Wilkes-Barre, Pennsylvania

Shortly after becoming the pastor of the Union Church of Istanbul, Turkey (also known as "the Dutch Chapel" due to its meeting place), my wife, Lois Ann, and I received an invitation to the celebration of the fifteen-hundredth celebration of the establishment of the Armenian Orthodox Patriarchy. I was, I discovered, the de facto Protestant representative to most ecumenical events in the city. Later that fall I participated in a Protestant ecumenical worship service to which each of the Protestant minority communities sent their pastoral leadership: Greek, Armenian, Syrian, German, etc. My responsibility was to offer the pastoral prayer, concluding with the Lord's Prayer. Used to the measured cadences of corporate recitation of the prayer in English, I found myself speechless when, after initiating the "Our Father," the room erupted in a half a dozen languages as each community enthusiastically joined in the prayer.

Mark Atkinson (M.Div., 1983)
Glenmoore, Pennsylvania

While I was engaged in a short-term teaching assignment in 1994, my wife and I worshipped at Second Baptist Church in Oradea, Romania. I was on the platform to give a greeting from Baptists in America and could observe joyful Romanians in a packed sanctuary expressing a true spirit of worship. I did not understand their language, but I sensed a true kinship in the Lord. I was most impressed, given the limited seating, to see people taking turns standing in the aisles and on a back porch. A new sanctuary was under construction, but in the meantime these Romanians were making the best of tight quarters. Their enthusiasm and love for each other was infectious.

James A. Patterson (Ph.D., 1980)
Jackson, Tennessee

Music and dance are the heart of Ghanaian worship, and they reach a climax during the offering. Theologically, it's a wonderful statement. The offering is a celebration of the blessings that come from God, and a time to dedicate our lives to him. When the music begins, people dance to the front of the church and put their money into a box or bowl. On special Sundays, people come up according to their day of birth, and there is competition between the days of the week to see which day raises the most money. Frequently, multiple offerings extend the opportunity for dance and celebration. The offering time includes an auction of farm produce and baked goods that some members offer in lieu of money, with the money received going to the church.

Peter de Vries (M.Div., 1988)
Mars, Pennsylvania

It was Christmas Eve in a small French village church in Provence. The beginning of the midnight Mass included a beautiful dance of peasants and artisans in traditional dress presenting gifts to the Christ child. The sanctuary was packed with tourists from around the world, including my parents, my sixteen-year-old self, and my four younger brothers. We had been welcomed by the priest, but now, after the dance, the priest addressed the outlanders to this effect: You have seen our pageant and we are glad to share it, but now we continue our worship as Christians and it is for participants and not tourists. He basically invited us to leave, out of respect for the integrity of their worship. Although we could understand French and were *croyants*, we left with a large crowd. The invitation to leave was so filled with the gospel that many murmured thanks to the remaining worshippers.

Christian Iosso (M.Div., 1979)
Louisville, Kentucky

I went on a trip to Paris with some PTS friends a couple of years ago. We saw many museums, works of art, architecture, etc. The thing about the trip that has stood out to me the most was our visits to the many beautiful cathedrals. Most of them I would consider museums that have housed worship. The most revered certainly was Notre Dame, where we attended Sunday Mass. It was a grand service that was exciting and a bit of a spectacle. In contrast, we happened upon a small church later that evening in a quieter, less renowned neighborhood. We went in and joined the Spanish-speaking service led by guitars and unamplified sound. It was wonderful for the three of us who spoke Spanish (and not French) to hear the deep welcome of a familiar language. And we had some amazing conversations with the people, most of whom were immigrant hospitality industry workers from Spain. There was little pomp and circumstance, but there was a genuine worship of God in that little church.

David Hallgren (M.Div., 2007)
Seattle, Washington

on&off Campus

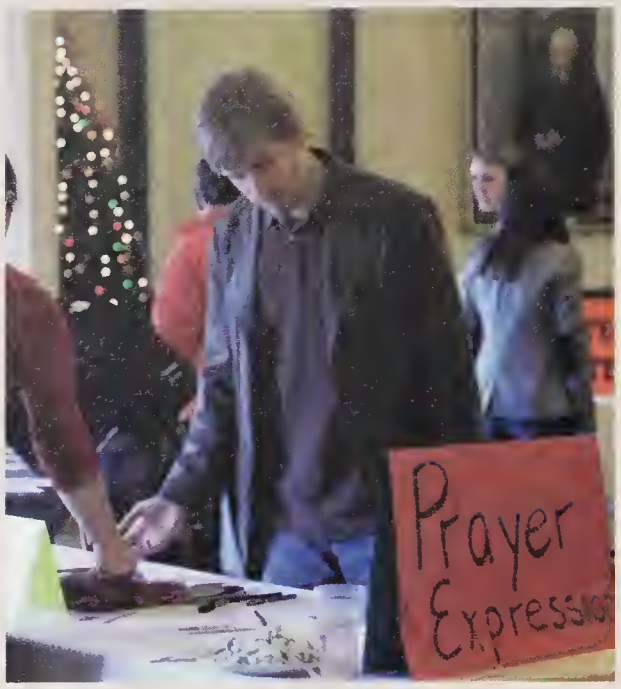


Photo: Meagan Cracraft

M.Div. middler Thomas Russert at the fair

World AIDS Day Fair Educates Seminarians

Seminarians for Peace and Justice continued its tradition of organizing an informational fair for World AIDS Day, December 1.

Last December 3, the group set up six "Action Tables" in the Mackay Campus Center, each with a specific purpose. One tabletop provided materials to debunk common myths on HIV/AIDS, and another contained valuable information about the pandemic. Two tables offered direct opportunities to take action, whether by signing the ONE Declaration (a commitment to the ONE Campaign against poverty and disease; for more information, go to www.one.org) or by writing a letter to a senator requesting that more funding go toward AIDS prevention and education. Another table provided relevant resources students could use in churches, including liturgy and prayers. The final table, with music and candles aglow, was a place for prayers to be written and spoken extemporaneously. The prayers hung all week in the foyer of Mackay to continually recognize those around the world struggling with AIDS.

2008 M.Div. graduate Erin Raffety, who has been involved with the annual event since her junior year, said that the displays have been slightly different each year but the aim of educating people and giving them tools for immediate action has always been the same. In charge of this past year's fair, Raffety noted, "We often as the church are able to show grace to [those with] other diseases, but AIDS as a sexually transmitted disease still carries a stigma. We need to educate our congregations about how we can help all the world's people live rich, healthy, spiritual lives."

—Margaret Fuller

The Faces of African Christianity



Photo: Jonathan Kuehn

Dr. Cephas Omenyo

"For us, religion is like our skin; you take it with you wherever you go.... Our Western brothers and sisters, for years, came to Africa to teach.... Now they need to come to Africa to learn." Bishop Peter Kwasi Sarpong, a Ghanaian archbishop, spoke these words in the documentary *Faces of African Christianity: The Rise of African Christianity and Its World Significance*.

When asked why he accepted the yearlong position to come teach at Princeton Theological Seminary during 2007–2008, Cephas Omenyo, the visiting John A. Mackay Professor of World Christianity, echoed Sarpong's words. "I realized that the West must know more about what is happening in African Christianity. African Christianity is experiencing enormous growth, which raises a lot of issues for Christianity, particularly in the academic field.... My idea was to help students understand what is happening and come to grips with these issues."

Earlier this year, Omenyo contacted James Ault, an award-winning documentary filmmaker and scholar, about his as-yet-unfinished documentary *Faces of African Christianity*. Ault agreed to show a rough cut of his eighty-minute film to the PTS community. Ault, Omenyo, and Kenda Creasy Dean, associate professor of youth, church, and culture and director of the Tennent School of Christian Education, introduced the film and, afterward, encouraged comments from the audience.

Ault described the process of cutting 160 hours of footage down to eighty minutes as "painful. You must let go of so many commentaries and characters." The film traces several characters as they discuss, lead, and attend Christian worship services in Ghana. Unfortunately, in 1994, midway through filming, the filmmakers ran out of money. They moved on to other projects. But in 2002, the filmmakers received a grant from the Templeton Foundation, and they returned to their original characters, picking up the stories eight years later.

The film generated much discussion from the audience, which included faculty, staff, visitors, and students, both domestic and international. One part of the film depicts how Africa's approach to prayer differs from a Western approach. Some people, like Kwame Nkrumah, a 2008 Th.M. graduate from Ghana, agreed. He explained, "Here in the United States, so often when you say 'Give us this daily bread' it is not relevant, it does not come out of your heart. But, for us, it is real."

Omenyo also had real connections to moments in the film. He personally preached and worshipped at one of the featured churches, Christ Presbyterian Church in Akrapong, Ghana. He also talked about deliverance prayer meetings, which are healing services where the pastor calls on the power of the Holy Spirit to exorcize demons in the body of the ailing believer. Scholars in the film depicted these healing services as an intersection between traditional African culture and Christianity, where there is an operable spirit world but the power of God triumphs. Even in mainline churches, deliverance prayer meetings are growing. Omenyo explained this growth as a sign of "grassroots ecumenism.... These days, the leadership of mainline churches has been compelled to meet the challenge of traditional influences."

In an interview afterward, Omenyo described his experience of coming to Princeton as one of shock over the luxury of a campus that features more than six hundred students and a library that is "the best I have ever seen." In Ghana, where Omenyo teaches in the Department for the Study of Religion at the University of Ghana, professors teach about five classes a year. "There, departments have one, or at the most two, scholars. In the religion department, I teach everything!" He said it was a "big relief" to teach at Princeton because "You find time to do other things, like attend chapel services. That is something I have really enjoyed and will really miss."

While the interactions between faculty members and students—and between faculty members themselves—was less personal and more formal than he was used to, Omenyo enjoyed teaching at Princeton. "The students here have read very widely.... Things I took for granted back home are things that students here ask questions about, questions that students in Ghana wouldn't ask. That is good. It has helped me reflect on my own tradition and history."

Over the course of the year, PTS and Omenyo learned from each other. In the documentary, perhaps Kwame Bediako, recently deceased Ghanaian theologian and scholar, explained this learning experience best when he said, "That is the beauty of mission: bringing people together."

—Kathryn Lester

on&off Campus

Community Auction Spreads Bidding Fever



Photo: Meagan Cracraft

M.Div. seniors Boone Clayton (left) and Eric Barnes share auctioneering duties.

Princeton Seminary gave Sotheby's a run for its money one Friday evening in November, as the Stewardship and Mission Committee put on a community auction in the Mackay Auditorium. Live and silent auction proceeds went toward "retroactive fundraising" for a mission trip taken by PTS students to Guatemala in the summer of 2007, as well as for upcoming student mission initiatives. Alisa Ferlicca, a 2008 M.Div. graduate, spearheaded the event, while the three chairs of the Stewardship and Mission Committee, Miranda Zapor, Rebecca Montgomery, and Rachel Pederson (all 2008 graduates), helped organize.

The more than one hundred attendees munched on Christmas cookies, sipped hot cocoa, and perused the silent auction tables before the live auction began, and M.Div. senior students Boone Clayton and Eric Barnes, dressed, respectively, in a tuxedo and in '70s "backwoods chic," took the floor as the night's auctioneers. Complementing each other in dress and character, the auctioneers entertained the audience with amusing quips and spirited energy throughout the bidding. And there were some close calls to arbitrate. Heads spun back and forth and hands flew up as many of the bids rivaled the excitement of a match point in tennis.

The highest bid by far at the live auction went for an eight-person guided tour of the Cloisters in New York City with Paul Rorem, professor of medieval church history, at $330. Other hot items included croquet lessons with Morag Torrance, the monthly delivery of cookies, a one-hour massage, a Thai dinner for four, salsa dance lessons, an hour of live violin music, and a session in self-defense. The most amusing item on the list was dinner and "hot tub time" for four to six people at the home of PTS registrar David Wall, which also proved highly sought-after; the bidding escalated to $170.

The silent auction items ran the gamut from time at a cabin in New Mexico to pottery-throwing lessons; "puppy therapy play" for a couple of hours to an evening of babysitting; a guided workout session to an appointment with a licensed spiritual director. Material items to bid on included a framed panoramic photo print of the Lake Carnegie Boathouse, handmade silk clutch handbags, and Godiva chocolate.

Aside from providing an evening of entertainment for the community and giving the Seminary a chance to share gifts and talents with one another, the Stewardship and Mission Committee's goal was for the proceeds to create a fund for mission organizations. The live auction earned $2,825, and the silent auction brought in $2,055, putting the total at $4,880. Having raised enough money from the auction to cover the cost of the Guatemala trip with a considerable sum left over, the committee realized its goal, thanks to the enthusiastic support of Seminary community bidders.

—Margaret Fuller

Kirkin' o' the Tartan

Participating in a tradition linked to his homeland, PTS president Iain Torrance preached at the annual Kirkin' o' the Tartan at New York City's Central Presbyterian Church on April 5. The service, sponsored by the Saint Andrews Society of the State of New York, was part of National Tartan Week, which celebrates Scottish history and culture and the many contributions that Scots and Scottish Americans have made to the United States and the world. Alex Fergusson, presiding officer of the Scots Parliament, read the scripture at the service and brought greetings from Scotland.

A tartan is a woolen fabric woven in a traditional pattern of unevenly spaced stripes crossing at right angles that distinguishes the various Scottish clans. The Kirkin' o' the Tartan ("kirk" is the Scottish word for "church") is the traditional blessing of the tartans by the clergy.

Following the failure of the Jacobite Rebellion of 1745 when the English defeated the Jacobites on the fields of Culloden, the Disarming Act of 1746 forbade the Scots from wearing their tartans. The official clan system was declared forbidden, as troops loyal to the House of Hanover ravaged the Scottish Highlands, searching out Jacobite supporters. The legend goes that the Highlanders hid swatches of tartan fabric in their clothing when they went to church. In the eighteenth century, many of these Scots faced the Highland Clearances, were forced from their land, and became pioneers in the New World.



The Kirkin' o' the Tartan was revived during World War Two by the Reverend Peter Marshall, then chaplain of the U.S. Senate, to encourage Scottish Americans to sign up to fight on behalf of Great Britain. Marshall recreated the ceremony to instill pride among Scottish Americans in their Scottish homeland. Today it is held in some Presbyterian churches on or near April 6, proclaimed National Tartan Day by the U.S. Senate in 1998 to recognize the signing of the Declaration of Arbroath, the Scottish Declaration of Independence, on April 6, 1320.

New York City's tenth annual Tartan Day Parade down the Avenue of the Americas followed the service at the church.

—Barbara A. Chaapel

on&off Campus

Books, Books, Books!

When Kate Elliott, an M.Div. senior, got an early morning phone call telling her that thirty-five boxes of books were blocking the entrance to the gymnasium, she realized that it must be February. The PTS annual Spring Book Sale was coming soon.

By the end of March, those boxes were unpacked, sorted, and stacked on tables around Whiteley Gymnasium. They joined thousands of other books that arrived the same way. "Heavy donations begin in earnest in January, boxes start filling up the hallways in February, and in March, it was like we were working a full-time job," said Elliott, who was the co-coordinator—along with Caroline East, another M.Div. senior—of this year's book sale.



Photo: Meagan Cracraft

For three days, visitors and students found treasures at the book sale.

Each year the Stewardship and Mission Committee organizes and sponsors this event. For months, committee members receive thousands of books from pastors, alumni/ae, and simply generous people. Sometimes old treasures appear. "Usually we have quite a few things from the 1700s and tons of things from the 1800s, but if anything is older than the eighteenth century then the library wants to look at it," explained Miranda Zapor, a 2008 graduate. This year the organizers unpacked a Bible from 1605!

After the four-day-long sale, the proceeds are granted to carefully selected international organizations. This year, Cedepca, a school in Guatemala, Clark College in Nagaland, India, and Machakos Baptist Presbyterian High School in Kenya were each awarded $6,000. The Theological Book Network received $3,000 and, with that money, shipped all the remaining books to schools overseas.

"It is amazing that something so priceless elsewhere is something that we can treat as a throwaway item here," said East. "I am passionate about books and...wondering where they are from, who loved them, where they are going, what new person is going to love them—well, what an interesting butterfly effect that is! Such a satisfying experience is difficult to find."

It makes even the early morning phone calls worth it.

—Kathryn Lester



Photo: Rachel Achtemeier

M.Div. middler Mark Schuldt steadies himself on a bike while wearing a pair of DUI impairment goggles.

Steady Goes It

Fifteen seminarians participated in a November event on the campus quad sponsored by the Wholistic Health Initiative. Students attempted to play catch, walk a straight line, and ride a bicycle, all while wearing DUI (Driving Under the Influence) impairment goggles. The purpose of the event was to spread alcohol awareness and to demonstrate the significance of intoxication impairment through hands-on experience.

Faculty Books

Diogenes Allen and **Eric O. Springsted** have cowritten *Philosophy for Understanding Theology,* second edition (Westminster John Knox Press, October 2007).

Clifton Black has written *The Eighth Day of Creation: An Anthology of Christian Scripture* (Wm. B. Eerdmans Publishing Company, July 2008).

He has also edited, with Duane F. Watson, *Words Well Spoken: George Kennedy's Rhetoric of the New Testament* (Baylor University Press, forthcoming September 2008).

Donald Capps has written *Jesus the Village Psychiatrist* (Westminster John Knox Press, January 2008) and *Laughter Ever After: Ministry of Good Humor* (Chalice Press, March 2008).

James Charlesworth has written *The Good and Evil Serpent: How a Universal Symbol Became Christianized* (Yale University Press, forthcoming November 2008).

Beverly Roberts Gaventa has written *Our Mother Saint Paul* (Westminster John Knox Press, July 2007).

She has also edited, with Richard B. Hays, *Seeking the Identity of Jesus: A Pilgrimage* (Wm. B. Eerdmans Publishing Company, forthcoming September 2008).

Thomas Gillespie has contributed to *Insights from the Underside: An Intergenerational Conversation of Ministers* (Broadmind Press, February 2008).

Gordon Graham has written *The Re-enchantment of the World: Art versus Religion* (Oxford University Press, November 2007) and *Ethics and International Relations,* second edition (Wiley-Blackwell Publishers, February 2008).

Scott Hendrix has edited, with Susan C. Karant-Nunn, *Masculinity in the Reformation Era* (Truman State University Press, May 2008).

Deborah van Deusen Hunsinger has contributed to *Insights from the Underside: An Intergenerational Conversation of Ministers* (Broadmind Press, February 2008).

George Hunsinger has edited *Torture Is a Moral Issue: Christians, Jews, Muslims, and People of Conscience Speak Out* (Wm. B. Eerdmans Publishing Company, forthcoming September 2008).

James Kay has written *Preaching and Theology* (Chalice Press, November 2007).

Daniel Migliore has written *The Power of God and the Gods of Power* (Westminster John Knox Press, January 2008).

Richard Osmer has written *Teaching Ministry of Congregations* (Westminster John Knox Press, March 2007) and *Practical Theology: An Introduction* (Wm. B. Eerdmans Publishing Company, June 2008).

He has also edited, with **Kenda Creasy Dean**, *Youth, Religion, and Globalization: New Research in Practical Theology* (Lit Verlag, February 2008).

Katharine Doob Sakenfeld has edited the *New Interpreter's Dictionary of the Bible* Volume 3 (Abingdon Press, May 2008).

Max Stackhouse has written *God and Globalization,* volume four of *Globalization and Grace* (Continuum Books, November 2007).

on&off Campus

Kennedy Townsend Lectures on Faith and Politics

Insisting that "It's not enough to know the right thing—you have to do it, and our faith helps us do the right thing," Kathleen Kennedy Townsend called her audience to action in an October 24 lecture at Princeton Seminary. The event was part of the Department of Continuing Education's Fall 2007 Book Series.

Daughter of the late Senator Robert F. Kennedy and herself the former Lieutenant Governor of Maryland, Kennedy Townsend recently published *Failing America's Faithful: How Today's Churches Are Mixing God with Politics and Losing Their Way*. In the book, she recounts growing up as part of America's most famous Catholic family, and describes its credo that to be religious was to be part of a community, and the purpose of faith was to improve the world. Kennedy Townsend compared her father and his struggle to realize such goals amidst the turmoil of the 1960s to today's politicians and religious leaders, whom she believes divide communities and preach personal salvation, respectively, rather than attending to the creation of a more just nation.

In attendance at the lecture (which was followed by a book signing), 2008 graduate Meagan Cracraft was "grateful for [Kennedy Townsend's] articulation of the ways that citizens can work through their elected representatives to elicit change." Cracraft admired the way in which the author presented her understanding of the confluence of faith and politics based on her experience.

Kennedy Townsend sought to galvanize her audience by pointing out that the church often fights effectively for charity, yet rarely for justice. She juxtaposed that observation of the Christian faith with the Jewish tradition, in which charity and justice are summed up in one word, *tzedakah*, and thus inherently bound together.

The sixty people who attended were initially intrigued by the celebrity of the Kennedy name, but became convinced as they listened that she presented her own unique perspective on the crossroads of faith and politics.

Cracraft said, "Kennedy Townsend was a very engaging speaker and pleasant to listen to as she reminisced a bit and shared



Photo: Meagan Cracraft

Kathleen Kennedy Townsend

experiences that her name and work have afforded her."

Kennedy Townsend is an adjunct professor of Georgetown University's School of Public Policy and is a visiting Fellow at the Kennedy School of Government at Harvard University. She is the chairman of the Institute for Human Virology and currently serves on several boards, including the John F. Kennedy Library Foundation, the Points of Light Foundation, *National Catholic Reporter*, and the Character Education Partnership. She is a member of the Council on Foreign Relations.

—Margaret Fuller

PTS President Participates at Lambeth Consultation on Christian-Muslim Engagement

President Iain Torrance participated as a consulting scholar at a June 1–3 ecumenical gathering convened by the Archbishop of Canterbury to discuss Christian-Muslim engagement. He was one of twenty scholars from Africa, Asia, Australia, Europe, and the United States who served as resources for the consultation. He participated both as the representative of the World Alliance of Reformed Churches (WARC) and as one of the invited scholars.

The consultation, held at Church House, Westminster, in London, brought together more than forty participants from a broad range of geographical, cultural, and denominational settings. Archbishop Rowan Williams referred to the importance of *A Common Word*, a 2007 open letter from Muslim scholars addressed to leaders of world Christianity that declares the common ground between Christianity and Islam.

Torrance commented, "In a world fraught with religious tension, *A Common Word between Us and You* came as a gesture of good will. It is to be seen as a gift, coming from a culture in which gifts are given in part to transform relationships.

A gift given calls for a gift in return, again as a token of changed relationships. After *A Common Word*, it was important for the Christians to whom it was addressed to respond in some appropriate way.

The Archbishop of Canterbury invited every addressee of *A Common Word* either to attend him/herself or to send a representative to Lambeth. A letter in response to the document had been carefully drafted in advance. The Lambeth Consultation, aided by a group of scholars who were also invited, took careful stock of the draft letter, which will, with further changes, subsequently be issued by the Archbishop. Other churches, as they feel able, over time, it is hoped, add their names.

I was in Lambeth both as the representative of WARC and as one of the invited scholars. I had been involved in the drafting process. My hope and prayer is that a response, written with equal generosity and expectation and challenge, may begin to transform relations between Christians and Muslims.

I was not there because I am president of Princeton Theological Seminary, but because of relationships first formed many years ago. Nonetheless, as I am president of Princeton Theological Seminary, I most sincerely hope that this great institution may play a role in building trust, offering hospitality, and learning repentantly in our relations with Islam."

—Barbara A. Chaapel

on&off Campus

PTS Travels Damascus Road

Very few people have heard the apostle Paul sing the gospel to a jazzy beat, booed when Bar-Jesus tried to pull a rabbit out of a hat, or watched a sailor clogging while Paul rode a ship to Rome. Members of the Princeton Seminary community and the public had this experience on a March evening in Mackay Auditorium, when *Damascus Road* made its PTS debut.

"Familiarity often diminishes the power of a story; we are telling this story as a musical, with a variety of semi-popular musical styles, to cut through that familiarity," said Gordon Graham, the writer and director of *Damascus Road* and Henry Luce III Professor of Philosophy and the Arts. Marcus Hong, an M.Div. middler, said he was motivated to join because of the gorgeous music and the excitement of "working through the Bible creatively. It broadened my mind to see the Bible as a story, with crazy characters and plots."

Graham collaborated on *Damascus Road* with his friend John Kitchen, currently a senior lecturer in music at the University of Edinburgh in Scotland, as well as Edinburgh city organist and director of music at Old St. Paul's Episcopal Church. Kitchen was also the organist for the 2008 David A. Weadon Memorial Organ Concert at the Seminary. Twenty years ago, both men worked at a church where the choir fruitlessly searched for a biblically based musical. In response, Graham and Kitchen agreed to write something together. Graham crafted the lyrics, Kitchen created the score, and, every week, they came together to share their work. Since 1986 the finished product, *Damascus Road*, has been staged three times.



Photo: Jonathan Kuehn

PTS student participants in *Damascus Road*

Last fall, Martin Tel, the Seminary's C.F. Seabrook Director of Music, and a few faculty members approached Graham about staging the musical once more. "There are few things to which the entire Seminary community—faculty, staff, and students—can connect," said Graham. "We hoped that this would become a community-wide event." Consequently, the small cast included students, as well as a few children of PTS staff, faculty, and students. Other students were involved as stagehands and musicians.

When asked how this play changed his experience of Paul's story, Jonathan LaBarge-Kliewer, an M.Div. senior who played Paul, said, "Trying to embody Paul and his emotions allowed me to see him in a new way. Moving from rage against the Christians, to a humbling conversion, to a potent desire to share the gospel provided me with a kind of sympathetic experience.... Perhaps the audience felt Paul come alive as well."

The audience of all ages laughed, grew hushed, and applauded as they watched the performance. It seemed as if everyone was meeting Paul and his companions for the first time.

—*Kathryn Lester*

Hispanic Theological Initiative 2008 Book Prize and Lecture

As part of its effort to support and highlight the work of Latino/a scholars, the Hispanic Theological Initiative (HTI) annually offers a book prize and lectureship. The 2008 winner is the Reverend Dr. Raúl Gómez-Ruiz, professor of systematic studies at the Sacred Heart School of Theology in Hales Corners, Wisconsin, for his book *Mozarabs, Hispanics, and the Cross* (Orbis, 2007). The book explores the Hispanic-Mozarabic rite, an ancient liturgical system in Spain and the source of much current Hispanic religious practice. Gómez-Ruiz says that his book is the story of a people "who look like everyone around them, but know they are not, who, being true to themselves, have latched on to their liturgy to manifest, to uphold, to own their identity in a culture that sees them at best as a novelty and at worst as an anomaly of what it means to be a Catholic Spaniard. It is our story as we attempt to make our way in this United States of ours that categorizes us all as recent and illegal immigrants...."

Gómez-Ruiz will give a lecture titled "Ritual and the Construction of Cultural Identity" at the HTI's twelfth annual summer workshop in August. Peter Casarella, professor of Catholic studies at DePaul University, and Alberto Hernández, assistant professor of the history of Christianity at the Iliff School of Theology, will give responses to the lecture, and a reception will follow. For more information about the lecture, call the HTI at 609.252.1721.



Photo: Goodstone Photography

The Reverend Dr. Raúl Gómez-Ruiz

A heart aflame in the hand of God

CALVIN 2009

Princeton to Commemorate the 500th Anniversary of Calvin's Birth

In celebration of Princeton's Reformed heritage, the Seminary's Department of Continuing Education is planning a series of events in 2009 commemorating the 500th anniversary of John Calvin's birth. A Calvin colloquium titled "Calvin and the Church Today: Ecclesiology as Received, Changed, and Adapted" will be held January 20–23 to address Calvin's teaching on the church, how Calvin is relevant today, Calvin's perspective on Christian formation, and the neo-Calvinist foundations of Princeton Theological Seminary. The June issue of *Theology Today* will publish some of the papers presented at the colloquium. A music festival, "Calvin, Worship, and Church Music: Glad Surprises for the Church Today," will be held March 29–30, and on April 28, Elsie Anne McKee, Princeton Theological Seminary's Archibald Alexander Professor of Reformation Studies and the History of Worship, will present a brief lecture on her new translation of Calvin's 1541 *Institutes*, which will be published by Wm. B. Eerdmans Publishing Company, with support from the Foundation of Reformed Theology in Richmond, Virginia. For more information about these events, visit www.ptsem.edu/calvin2009.

on&off Campus

A Korean Visit



Dr. Sang Lee, President Torrance, and Dr. Joong-Eun Kim, president of Presbyterian College and Theological Seminary

In May President Iain Torrance traveled to Korea for the 107th anniversary of Presbyterian College and Theological Seminary (PCTS) in Seoul. He gave the Founders Day address.

Princeton Seminary has long had ties to PCTS. Dr. Samuel H. Moffett, PTS professor emeritus, taught there as a professor and still holds the title of honorary associate president. His father, Samuel Austin Moffett, founded Korea's first advanced theological school, a predecessor of PCTS, in Pyongyang, in 1901. A statue of the elder Moffett stands today on the campus.

While in Korea, Torrance also lectured at Soongsil University, Yonsei University, and Han-Shin University, and preached at Sae-Mun-An Presbyterian Church, Korea's first Presbyterian congregation, and Myung Sung Presbyterian Church, its fastest-growing congregation, with 60,000 members. Torrance, who was accompanied on the trip by PTS professor and Korean native Sang H. Lee, also spoke at a large gathering of Princeton Seminary Korean alumni/ae.



Korean alumni/ae of Princeton Seminary enjoyed a luncheon gathering with President Torrance.



Institute for Multicultural Ministry

In a post-modern, post-ideological, post-denominational, multicultural world, how do we "do church" in a way that makes sense in this new century? Princeton Seminary's Department of Continuing Education partnered with the Hispanic/Latino(a) Leadership Program to discuss this question at the Institute for Multicultural Ministry July 21–25. The institute explored how to construct vital congregations of many nations, cultures, languages, generations, and denominational backgrounds, and was led by Jin S. Kim, founding pastor and head of staff of Church of All Nations (PCUSA) in Minneapolis, Minnesota; Luis A. Carlo, associate dean and professor of urban ministries at Alliance Theological Seminary in New York; and Gabriel A. Salguero, director of the Hispanic/Latino(a) Leadership Program at Princeton Seminary. "In a time where we hear mere rhetoric within the church and society regarding issues of diversity and multiculturalism, the Institute for Multicultural Ministry provided substantive and cutting-edge information that will enhance our abilities to be relevant in constantly changing communities," said Victor Aloyo Jr., the Seminary's director of multicultural relations. For more information, visit www.ptsem.edu/imm.

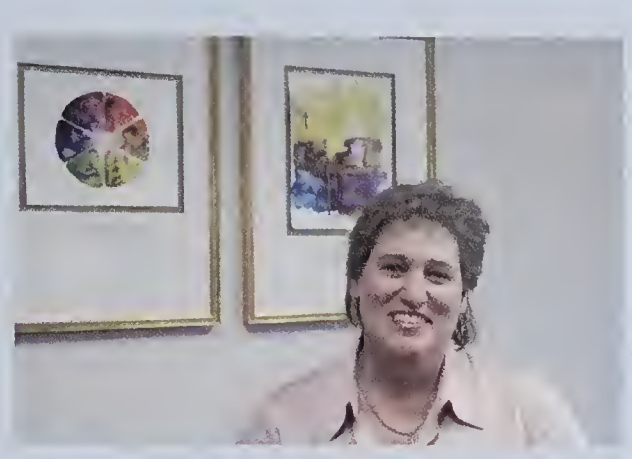


Photo: Meagan Cracraft

Dean Nancy Gross with art works by alumna Jennifer Smith

Student Artwork Adorns Dean's Conference Room

Princeton Seminary talent now adorns a once stark conference room in the Student Life Office in Templeton Hall. The artwork of 2007 M.Div. graduates Jennifer Smith and Wesley Barry was chosen to bring life and beauty to the white walls.

In pursuit of meaningful and spiritual decor, Dean Nancy Gross and her assistant Ginny Neuman attended a student art show last spring and quickly reached consensus on Smith's three watercolor paintings and Barry's oil pastel. Once framed, the artwork was hung in time to usher in the fall 2007 semester.

Smith's set of watercolor paintings includes one of Miller Chapel, one of her room at a retreat at the Holy Cross Monastery in Hudson Valley, New York, and one representing a theological circle. The latter she painted in response to a lecture in systematic theology class, with the intention of "illustrating how all of us have our own theology and how it is part of a greater whole." The artist also wrote some meditative words in the corner of each work of art, describing the notes as "journal entries that capture the mood of the moment."

The media of Barry's modern pastel, titled "Atonement," are oil, charcoal, and graphite on paper. Barry, who strives for "dynamic movement" in his art, intended to combine warm red colors and earthy brown tones "to incorporate the two elements of communion." The artist typically uses a theological concept or a biblical passage as a starting point for every new artistic project, thereby viewing the process of drawing as a kind of "worship experience."

Says Dean Gross, "Jennifer Smith's watercolors capture the warmth, nobility, history, and poignancy of her subjects. The theological circle is worth contemplation, and her notes locate the pictures in time and context." Gross describes Wesley Barry's painting as "a dramatically creative and visceral rendering of the in-breaking of God in human life, something that cannot be fully articulated in a rational way."

—Margaret Fuller

on&off Campus

Raising up a University in Kenya



The Presbyterian University of East Africa

Sometimes dreams take years to unfold. Gerishon Kirika (M.Div., 1977; Th.M., 1978) calls the newly accredited Presbyterian University of East Africa "a dream that's been in my heart since 1970 when I stepped onto American soil." Kirika, who visited the Seminary campus this spring, says that when he came to the United States for his undergraduate degree he "wanted to uproot these schools and take them to Kenya, so all Kenyans I knew could benefit from education the way I did."

The same dream was in the heart of many others, including James Costen, who visited Kenya as moderator of the 1982 General Assembly of the former United Presbyterian Church in the United States of America, and later became chief development officer for the Presbyterian College of East Africa, begun in 1995, as it pursued university accreditation. In 2001 Costen brought the college's development office to the building of the First Presbyterian Church in Atlanta, Georgia, where PTS trustee George Wirth is pastor.

Wirth's church already had a relationship with St. Andrews Church in Nairobi, a church of the Presbyterian Church of East Africa begun by the Scots more than one hundred years ago, and members of the congregation had traveled to Kenya to help build the college, among other projects. When Costen died in 2003, the congregation continued his efforts to raise money to build the university's campus and faculty. The church's Presbyterian University Committee has raised nearly $1 million for the university.

The university is the first Presbyterian university on the continent of Africa, and such a school is long overdue, Kirika, now interim vice chancellor, says. In Kenya half of students with a high school diploma can't get in to university because there is no place for them, and so more than 50,000 a year go overseas or go without an education, according to Kirika. "When they study overseas they study outside their cultural context, and either don't come back or have to be re-acculturated." Kirika remembers, "When I went back home, I felt disoriented."

And the church in Kenya needs pastors. The Presbyterian Church of Kenya has just 500 clergy for 4 million members, according to the PCUSA web site. Each pastor may serve six or even as many as ten congregations. Kirika hopes the university will help in "spreading the gospel with a correct theological interpretation. We define theology for our time in Africa and in the world," he says.

Kirika faces many challenges in building up the faculty, staff, student body, and facilities. Opportunities to give can be found at the PCUSA's One Great Hour of Sharing web page, www.pcusa.org/worldwide/kenya/giving.htm.

Although the needs are great, the gains are greater both for the church in Africa and for its North American partners. The church in Africa, as one of the fastest-growing denominations of the Presbyterian church in the world, will have its own seminary within the university to award degrees. The North American church is "learning models from them, especially the empowerment of leaders; because they don't have enough ministers, elders run the church," says Wirth, who has traveled to Kenya seven times. He is overwhelmed on every trip by the dynamic spirituality and growth of the Presbyterian Church of East Africa: "What we gain is evangelical fervor and the desire to grow the church."

—Heather Roote Faller



One hundred and fifty years ago this spring Sheldon Jackson (Class of 1858), one of the most colorful characters ever to study at Princeton Seminary, graduated, was ordained, and was married all in the same week. Turned down by the Board of Foreign Missions for overseas service on the grounds of "frail health," Jackson ended up traveling more than a million miles, much of it on foot, by canoe, stagecoach, and dogsled through wilderness and ice fields to establish more than 100 frontier churches, schools, and health centers in the American Northwest and Alaska. A man unafraid to take initiative beyond his instructions, he frequently annoyed his denominational superiors. Among his many accomplishments was the introduction of reindeer into Alaska from Russia, Norway, and Lapland. On one of his trips to the Arctic Coast he found the Inuit people in danger of starvation as a result of the unrestricted destruction of whales, walruses, and seals by American whalers. His proposals to import herds of reindeer from Siberia as a source of food and clothing were laughed at as impracticable, but he raised private funds to get the project going and within forty years the reindeer herd in Alaska numbered half a million. There was even a Reindeer Postal Service - established to carry mail between Yukon River settlements. Among the epithets Sheldon Jackson has earned are "The St. Paul of America," "The Wild Horseman of the Rockies," and "Christ's Fool in Seward's Folly."

—Special Collections, Princeton Theological Seminary



Photo: Special Collections, Princeton Theological Seminary

Sheldon Jackson dressed for ministry in Alaska.

on&off Campus

PTS Professor Weighs in on Human Longevity

Last December, Princeton Seminary professor of Christian ethics Nancy Duff was interviewed on the AT&T Tech Channel as part of a roundtable discussion on human longevity. Longevity specialist Michael Fey, who has recently written a book on the subject, also participated in the discussion.

Duff and Fey discussed their points of view on longevity and nanotechnology—being able to construct materials "from the bottom up"—and the ethics of availability and quality of life in these fields. They also touched on the recent breakthrough of adult skin cells mimicking embryonic stem cells, which could end stem cell research and the controversy surrounding it.

Genetic manipulation is now making it possible for parents to detect and avoid birth defects, but there is debate over whether they should decide to provide their children with certain abilities or features before conception, giving these "designer babies" advantages in areas of the parents' choice, such as athletics or intelligence. Duff feels that prevention of suffering is acceptable if it doesn't "jeopardize other people's lives," but fears artificial enhancement may create a disparity between people who will and won't have access to it. Duff believes that this may get in the way of life's surprises. "Life's not predictable, which is why it can be very difficult to live, and also such a joy," she said.



Photo: Rebecca Montgomery

Dr. Nancy J. Duff

Just because parents can provide their children with abilities or skills in a particular field doesn't necessarily mean a child will pursue that ability, and Duff fears that parents may feel an unhealthy sense of possession over their children if they choose to have them enabled for certain vocations.

The online discussion also covered the topic of the significant extension of human life, which is expected to make humans capable of living another fifty or one hundred years. Duff is excited about the possibility, but concerned with the undeniable fact that suffering comes with old age. She hopes that if lives are extended, this is done at a comfortable stage in life, "without the incredible suffering that old age sometimes brings on," she said.

Duff also warns that even if we are able to live longer, "we're still mortal human beings." Enhancing memory for people with Alzheimer's by putting chips near or in the brain is also a future possibility, but raises the question of when humans are no longer humans. Rather than simply debating the possibility of living longer, Duff said the bottom line is, "What is it going to take for us to get there, and who's going to be left out?"

—Russell Carstens

Guests from Damascus

On May 2, PTS welcomed to campus Dr. Abdul-Fattah Al-Bizm, the mufti of Damascus and principal of Al-Fatih Institute in Damascus, Syria. Al-Bizm is a signatory of the 2007 document A *Common Word*, an open letter from Muslim scholars, clerics, and intellectuals to leaders of the Christian faith that declares the common ground between Christianity and Islam. It states that the basis for peace and understanding is "part of the foundational principles of both faiths: love of One God and love of the neighbor."

Visiting Princeton Seminary with the mufti were Dr. Husam-Eddin Farfour, vice president of Al-Fatih Islamic Society and president of the University Section of Al-Fatih Islamic Institute, and Dr. Ibrahim M. Abu-Rabi, professor of Islamic studies and Christian-Muslim relations at Hartford Seminary. President Iain Torrance greeted the guests and shared his hopes for future "friendly academic relations between Princeton and Damascus."

A Christian response to *A Common Word*, "Loving God and Neighbor Together," has been endorsed by many scholars and church leaders, among them President Torrance.

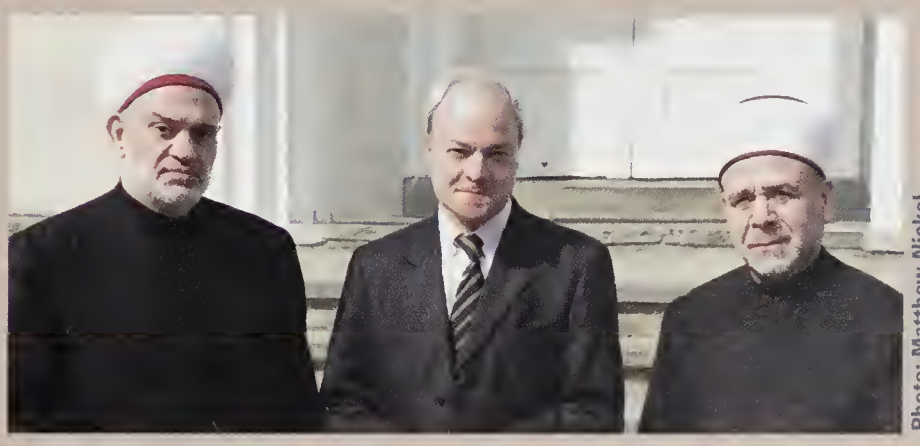


Photo: Matthew Nickel

Left to right: Sheik Farfour, President Torrance, and Dr. Al-Bizm, the mufti of Damascus

To read *A Common Word*, see www.acommonword.com.

New Alumni/ae Trustee

Neal Dionida Presa (Th.M., 2004) is the newly elected alumni/ae trustee on the Seminary's Board of Trustees. He will serve a three-year term, beginning in the fall of 2008. Presa has been pastor of Middlesex Presbyterian Church in Middlesex, New Jersey, since 2003 and has served in numerous capacities in every governing body of the PCUSA, including being elected as the youngest vice chair of the General Assembly Council, in 2003. He was elected to be the convener (formerly area secretary) of the Caribbean and North American Council of the World Alliance of Reformed Churches for 2006–2008. Presa received his M.Div. from San Francisco Theological Seminary, his Th.M. in pastoral theology from Princeton Seminary, and is presently a Ph.D. candidate at Drew University in the area of early church Reformation liturgical theology. Presa was featured in the June 2004 issue of *Presbyterians Today* as one of forty emerging leaders in the Presbyterian Church under the age of forty.



Neal Dionida Presa

on&off Campus

Faculty Accolades

John Bowlin gave a lecture titled "Creation, Recreation, and the Common Good" during a conference in April on "Providence, Practical Reason, and the Common Good" at Providence College in Rhode Island.

Kenda Creasy Dean gave the keynote address in March at a conference titled "Raising the Bar—A Clarion Call to Commitment and Service" at Messiah College in Pennsylvania.

She also lectured on "Going Viral for Jesus: How Young People Are Reclaiming the Church's Missional Mindset" as part of The Florence Livergood Warren Lectureship at the University of Dubuque Theological Seminary in November.

Nancy Duff was the guest speaker at Presbyterian Kirk in the Pines in Hot Springs Village, Arkansas, in January. Her lecture series, titled "The Commandments and Common Life," addressed the Christian understanding and use of the Ten Commandments within the church and in the public realm.

In April, she participated as a panelist in a discussion titled "Human Cells, Humane Decision: A Rutgers Diagnosis of Stem Cell Research." This event was sponsored by Rutgers University's Student Society for Stem Cell Research, the American Medical Student Association, and the Department of Student Life at Rutgers University.

Robert Dykstra delivered the 2007 Robert and Barbara Tollefson Reformed Theology Lecture at Buena Vista University in Storm Lake, Iowa, in October on the topic "Loser as Guide: The Spiritual Quest of Boys."

Abigail Rian Evans led two healing and wholeness services in January at The Presbyterian Church in Morristown, New Jersey. The services gave people the opportunity to pray for themselves or for others who are suffering hardship in their lives.

Thomas Gillespie contributed to *Insights from the Underside: An Intergenerational Conversation of Ministers*, a book that offers candid conversations between young adult and veteran ministers.

Darrell Guder presented the Shenk Mission Lectureship at Associated Mennonite Biblical Seminary in Elkhart, Indiana, in November. His two lectures explored the missional authority of scripture and the missional vocation of the congregation.

Guder was awarded a Doctor of Divinity, *honoris causa*, by Whitworth University in February. He was Whitworth's vice president for academic affairs and dean of the faculty from 1985 to 1991.

Deborah van Deusen Hunsinger has contributed to *Insights from the Underside: An Intergenerational Conversation of Ministers*, a book recently published by Broadmind Press that offers candid conversations between young adult and veteran ministers.

In April, **Stacy Johnson** spoke at Boston College as part of a panel titled "Gay Marriage in Theology, Law, and Politics."

Later that month he spoke at The First Presbyterian Church in Philadelphia, Pennsylvania, on his newest book, *A Time to Embrace: Same-Gender Relationships in Religion, Law, and Politics*.

In January, **Cleo LaRue** was the keynote speaker at an interracial, interfaith service at Visitation Catholic Church in Kansas City, Missouri, that celebrated the life of Martin Luther King Jr. He spoke about the history of the civil rights struggle in the United States.

He was also a guest lecturer in February during the Middlesex Central Baptist Association of New Jersey's ninety-second annual session at the Calvary Missionary Baptist Church in Trenton.

And in March he took part in Christian Holy Week at Union Baptist Church in Montclair, New Jersey.

Bo Karen Lee was one of twelve winners of the 2007 John Templeton Award for Theological Promise. The award ceremony took place at the University of Heidelberg in May 2007, and the winners participated in a colloquium in which they gave presentations about their next major research projects.

Bruce McCormack delivered the T.F. Torrance Lectures at the University of St. Andrews in December. The theme of the lectureship was "The Humility of the Eternal Son: A Reformed Version of Kenotic Christology."

Daniel Migliore was a featured speaker at Austin Presbyterian Theological Seminary's first Karl Barth symposium, "A Church for Our World," in November.

In April, Migliore gave his presidential address as president of the American Theological Society at the society's meeting on the PTS campus.

Luis Rivera-Pagán gave a lecture titled "Paradise Found and Lost: Christopher Columbus's Rhetorics of Possession" in November as part of the Viterbo University (La Crosse, Wisconsin) D.B. Reinhart Institute for Ethics in Leadership fall lecture series.

In March, **Peter Paris** was interviewed on *Radio Times* (National Public Radio station WHYY, Philadelphia). He discussed various matters pertaining to presidential candidate Barack Obama's speech on race and politics.

Luke Powery delivered a lecture series titled "Preaching and the Presence of the Spirit" this spring at the Atlantic School of Theology in Halifax, Nova Scotia, Canada.

In December, **Paul Rorem** was the guest narrator for Paul W. Hofreiter's cantata *Epiphanies*, for narrator, choir, string quartet, and organ. It was performed at the Lutheran Church of the Messiah in Princeton.

And in April, Rorem gave the Dudleian Lecture at Harvard Divinity School on the topic "Negative Theologies and the Cross."

Max Stackhouse led a Lenten study series titled "Jesus Flicks and the Easter Story" in February and March at the Congregational Church in Lenox, Massachusetts.

He was also interviewed for an article in the January 11, 2008, edition of *The Wall Street Journal* on the Center of Theological Inquiry's project God and Globalization.

Stackhouse was also a guest on the radio program *Odyssey* in January. He and two other guests examined the roots of the concept of human rights. The program was heard on a number of National Public Radio stations nationwide.

He is also the new president of the American Theological Society.

On March 2, 2008, **J. Wentzel van Huyssteen** delivered the annual Wallace Moore Lecture at The First Presbyterian Church of Wilmette, Illinois. He also preached at the two preceding morning communion services. Sarah Sarchet Butter ('92B), pastor/head of staff of the church, and Erick Wiebe ('05B, '06M), the church's director of adult formation (both pictured below with van Huyssteen), also participated in the worship services. Katherine Wiebe ('05B) serves as the church's director of congregational care.

In April, van Huyssteen delivered the Henderson Lectures on Church and Ministry at Pittsburgh Theological Seminary on the theme "Human Uniqueness in Science and Theology."



Dr. van Huyssteen, Sarah Sarchet Butter, and Erick Wiebe

on&off Campus

Heard on Campus

Eberhard Busch, professor emeritus in systematic theology at Georg-August-Universität Göttingen, Germany, "'A Swiss Voice': The Campaign of the Swiss Government against the Voice of Karl Barth during the Second World War."

Adela Yarbro Collins, Buckingham Professor of New Testament Criticism and Interpretation at Yale Divinity School, Biblical Studies Department Lecture, "Mark's Interpretation of the Death of Jesus."

Pamela Cooper-White, professor of pastoral theology at Lutheran Theological Seminary in Philadelphia, Pennsylvania, Women in Church and Ministry Lecture, "The Role of Feminism(s) in Theology and the Church—Reflections from a Feminist Pastoral Theologian."

Archie C.C. Lee, professor of biblical studies and Asian hermeneutics in the Department of Cultural and Religious Studies, and dean of the faculty of arts, at The Chinese University of Hong Kong, Alexander Thompson Lecture, "The Bible in China: Religion of 'God's Chinese Son.'"

Marian McClure, former director of the Worldwide Ministries Division of the Presbyterian Church (USA), Frederick Neumann Memorial Lecture, "What Friends We Have in Jesus: The Leavening Effect of Transnational Mission Partnerships."

Karl F. Morrison, Lessing Professor of History and Poetics at Rutgers University, History Department Lecture, "Anselm's Proof and the Hairs of the Madonna."

Oliver O'Donovan, professor of Christian ethics and practical theology at New College in Edinburgh, Scotland, Abraham Kuyper Lecture, "Some Reflections on Pluralism."

Peter Paris, Elmer G. Homrighausen Professor of Christian Social Ethics Emeritus at Princeton Theological Seminary, Dr. Martin Luther King Jr. Lecture, "Moral Theatre in the Streets: The Role of Suffering in the Quest for Social Justice."

Soong Chan Rah, Milton B. Engebretson Assistant Professor of Church Growth and Evangelism at North Park Theological Seminary, Asian American Program Lecture, "Racism and the Evangelical Christian Faith."

Brian Stanley, Henry Martyn Lecturer in Mission Studies at the Cambridge Theological Federation, Students' Lectureship on Missions, "The Transfiguration of Christianity: Insights for Christian Mission Today from the World Missionary Conference, Edinburgh 1910."

Jim Wallis, president and executive director of Sojourners/Call to Renewal and author of *The Great Awakening: Reviving Faith and Politics in a Post-Religious Right America*, "Meet the Author" book series, "Faith and the Church in the Third Millennium."



Photo: Gregory Benson

Seminary in Solidarity with People of Myanmar

The Class of 2008 included four Master of Arts graduates from Myanmar: (left to right) Hrang Hlei, S. Than Aung, Nant Tin Tin Win, and S'Joseph. All four are on the faculty at Myanmar Institute of Theology (MIT). Husband and wife Joseph and Tin Tin returned to Myanmar in June to join local relief efforts. Hlei and Aung both plan to pursue doctoral degrees in the United States before returning to MIT to teach. The Seminary is hosting a blog in support of those affected by the cyclone in Myanmar and by the earthquakes in China. Read the blog and post a prayer or story by visiting www.ptsem.edu and clicking Alumni/ae.



Torrance Speaks in Hungary

President Iain Torrance spoke at a conference in Debrecen, Hungary, in April. Titled "Calvinism on the Peripheries: Religion and Civil Society on the Peripheries of Europe," the conference was held at the Reformed College of Debrecen, Hungary. It brought together scholars from Debrecen, Edinburgh, Princeton, Birmingham (England), Mainz, Poznan, Budapest, Warsaw, and Kolozsvar to share research and enrich and deepen scholarly discussions on the topic of how Calvinism influenced civil society, especially in the peripheral areas of Europe (Scotland, Hungary, Transylvania, Poland, Lithuania) or within a European country where Calvinism was on the margins (such as in the German Reformed churches).

The presentations focused on how Calvinism interacted with local culture, how Calvinists understood their stance across centuries in relation to society, and what Calvinism as a world view gave to society, whether or not it fostered secularism, and how it facilitated democratic developments and shaped political thinking. Torrance spoke on the Reformed theology of baptism and the identity of a minority church.



Reformed College of Debrecen

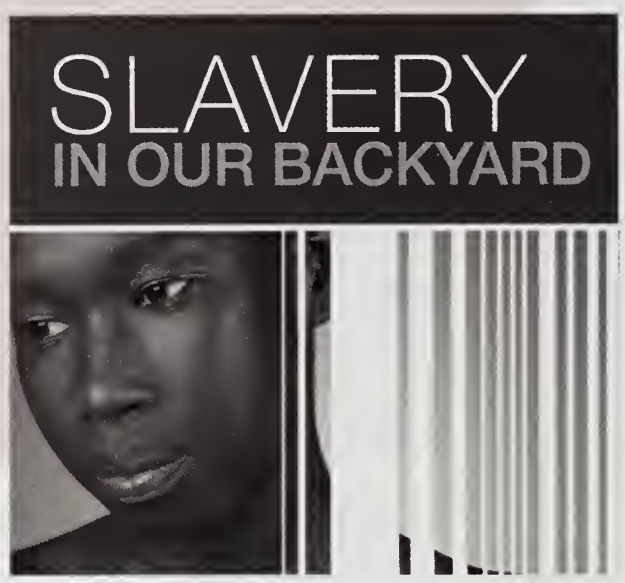
on&off Campus

In the Safe Shadow of the Cross

Colleen Christie of Catholic Social Services wants to be clear: "No matter what your politics or religious beliefs, people can come together on this issue." She works with females and males who are trapped as victims of human trafficking. Human trafficking occurs all over the world and victims are usually forced into two areas of coercive activity: labor, and commercial sex acts. Because New York City is a large entry point and southern New Jersey has many farms where forced labor can be used, New Jersey has an extremely high trafficking rate.

On a March evening, Christie and Colleen Nelson, an M.Div. senior, spoke to about twenty-five people in the Main Lounge of the Mackay Campus Center at an event sponsored by Seminarians for Peace and Justice. Nelson worked with International Justice Mission (IJM) for two years before coming to Princeton Seminary. IJM is a Washington DC-based agency that works with local governments around the world, attempting to rescue victims of human rights violations and to prosecute perpetrators. Nelson explained that, when dealing with the exploitative system of human trafficking that runs on an attitude of consumption, "the demand side of the system cannot be overlooked.... Especially in this age of globalization, we need to have a structural change."

Clients from all over the world, including Latin America, Russia, China, Honduras, and western Africa, end up in Christie's office. She recalled how once some trapped women saw a cross from a window in a room where they were being held. When the women escaped, they headed toward the building with the cross and got connected to Christie's office. "To many people, the cross means safety. When we say we are from Catholic Social Services, we have instant trust and credibility," she said. When asked what other people can do to help, Christie replied, "You can just sit down an hour a week with people and teach them English or how to budget or even how to take a bus! To someone who is new to this country, such simple things can seem overwhelming."



Nelson explained that she often uses her faith in her work. "The IJM office runs on prayer, because the work is so dark, so hard, and requires so much spiritual strength." In the end, Nelson said her spiritual formation involved learning that "we worship a God who cares. The church needs to be a place and a voice for these people. We need to figure out how to serve a God who loves justice."

—Kathryn Lester

Political Movements, Spiritual Foundations

Jim Wallis is excited. To a full lecture hall in Stuart, Wallis said, "I haven't felt this kind of energy for movement in thirty-five years...a new generation is coming of age, something is happening, the conversation is changing."

On an April evening, Wallis, the president and executive director of Sojourners/Call to Renewal, spoke as part of the Department of Continuing Education's "Meet the Author" book series. He talked about his latest book, *The Great Awakening: Reviving Faith and Politics in a Post-Religious Right America*, explaining, "Politics fail to resolve—or even address—the biggest issues of our time or any time.... The most successful political movements have had a spiritual foundation." He clarified this by saying "people of faith should be in no party's political pocket." Instead, people of faith should use their "religious fire to fuel social movements; movements will rise up and change the context, the conversation, and the possibilities of what is now going to happen."



Photo: Meagan Cracraft

Jim Wallis addresses a full house in Stuart Hall.

Wallis's book focuses on poverty, immigration, ethics and accountability of public leaders, violence and warfare, use of environmental resources, family and community values, and health care. He writes about these topics because "these issues are the ones that will do us in if we don't take them on."

Especially considering the current political atmosphere, Wallis wanted his audience to know that "whoever your favorite candidate is, they won't be able to change the nation until there is a real social movement pushing and preparing from the outside...and movements don't start in Washington. They start with people like you, with people who take their faith seriously enough to take on big things."

When asked how to avoid being "burnt out" by constantly working against injustice, Wallis replied, "You can't remain an activist for a long time without becoming a contemplative.... That is why social movements need people of faith.... Focusing on issues won't be enough without the dynamism and roots of faith."

Gabriel Salguero, the director of the Hispanic/Latino(a) Leadership Program and a member of the Sojourners board, helped bring Wallis to the campus. "We have to ask, 'How do we engage politics from a perspective of rigorous intellect and faith?' We must move away from bifurcation of social justice and spiritual renewal," Salguero said.

Andrew Wilkes, now an M.Div. middler who graduated from Hampton University in 2007, attended because he had some questions. "The demographics of Christianity are changing, yet still there is a lot of misunderstanding and fear that exists between Christian prophetic traditions, especially across ethnicities, as with Rick Warren and Jeremiah Wright. How do we have a deeper dialogue so that these prophetic traditions can come together?"

After the lecture, Wilkes said, "I realize that in order to change social reality in America and the world, there must be a concerted and sustained effort to connect faith and the public sphere. I know that I must accept my charge to create change."

—Kathryn Lester

on&off Campus

Living the Psalms in Christian Worship

In a dimly lit Miller Chapel, an intimate group gathered every Monday evening last fall.
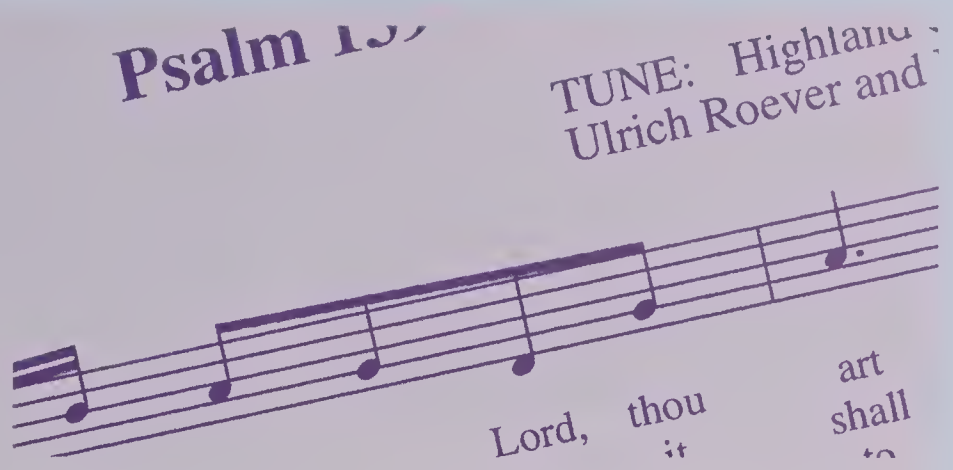
An unsuspecting entrant might have wondered what the huddle was so concentrated on, until the sound of psalmic verses sung in a simple tonality would have given it away. Indeed, a devoted group of about ten students in Martin Tel's class, "Psalms in Christian Worship," was chanting through the entire psalter.

Inspired by Calvin College professor John Witvliet's book *The Biblical Psalms in Christian Worship: A Brief Introduction and Guide to Resources*, Tel, Princeton Seminary's C.F. Seabrook Director of Music, decided to offer the new class last fall. An expansive exploration of the use of the psalms in Christian worship, the course also gave students the opportunity to participate in a weekly chanting of the psalter (as well as two Saturday workshops) for one extra credit. By the end of the semester, all 150 psalms were chanted in order.

The chanting experience, a first for most of the students, challenged and enriched them in ways they would never have anticipated. Taking in the unapologetically raw nature of many of the psalms proved cathartic, but also startling at times. Daniel Baker, M.Div. middler, admitted that he had a preconceived notion that the psalms were "tidy," but said "being in the text each week has brought back that freshness of how raw they truly are." Becky Ensley, a 2008 dual-degree graduate, described the psalter as the "explicit, uncensored version of the psalmist," as opposed to the doctrinal "pretty church language." Tel agreed, comparing a reading of some psalms to "having ice water poured over your head."

Another challenge involved relating to the often angry and vengeful language of the lament psalms. As international student Laura Artes said, "I felt most alienated by the aggressive, destructive language directed at one's 'enemies.' These were not my words and not my emotions!"

On the other hand, M.Div. senior Ann Renee Hansard saw this obstacle as a means of empathizing with people in very different circumstances. She stated, "If the words of anger or fear or pleas



for vindication don't fit my current situation, I try to get an image of someone who might be feeling that way. For example, how would a Christian in a war-torn area relate to these, and how might these texts help me to better understand what their lives might be like?"

Some psalms were easier for students to connect with. Mary Blacklock, a 2008 graduate, enjoyed "taking in the words and seeing how they apply to me." Sometimes, she said, she was even able to form them into her own personal prayer.

What seemed to appertain to students across the board was that the practice was a beneficial addition to their Seminary lives, flowing seamlessly into their schedules.

Baker found himself "mentally referencing psalms from Monday evening throughout the week in classes and studies, social interactions, and devotional times." And as 2008 graduate Melissa Haupt remarked, "The time we spent together on Monday evenings became a valued, anticipated, and much needed spiritual practice.... It also created a certain rhythm for me—while that hour and a half allowed me to pause from my schedule, it also embedded its own rhythm into it."

It is this newfound rhythm from a practice of the old that, thanks to Tel's class, is now embedded in the tradition of Princeton Seminary life.

—Margaret Fuller



Photo: Matthew Nickel

Darkness into Light: A Photography Exhibit on the Conversion of Paul

In April, PTS student photographers mounted an exhibit, "But Now I See: Photographic Reflections on the Conversion of Paul," which ran through late-May in the Mackay Campus Center and featured photographs by students, student spouses, and alumni/ae who have served as photographers on the PTS Communications/Publications Office staff.

Gordon Graham, PTS's Henry Luce III Professor of Philosophy and the Arts, approached the student photographers with the idea of creating an exhibit that related to the conversion of Paul and the transformation of darkness into light. "Long ago photography matured beyond its initial, limited function as a visual record of people and events, and became an art form in its own right. That is what makes it possible for photographs to illuminate an historic event that took place almost 2,000 years before photography was invented. This exhibition aimed to reveal how photography's distinctive artistic strengths can significantly enrich human understanding," said Graham, who also spoke at the opening reception.

The exhibit featured nineteen images—a mix of black-and-white and color. Matthew Nickel, an M.Div. senior and one of the exhibiting photographers, believes that Paul's conversion was a transformation. "Transformations of faith continue beyond a single point by the work of God's spirit and Christ's resurrection," he explained. "Transformation in God is then more than a moment in time. As we inherit the scriptural stories, God blesses and opens darkness into light, offers clarity when sight is limited, and moves perpetually through human life, so that, by faith, transformation continues through a life in God."

—Michelle Roemer Schoen

on&off Campus



Photo: Matt Parker Wrzeszcz

M.Div. middler Nicole M. Tuma portrays a Southern plantation mistress.

John Brown's Body

"I am worth now infinitely more to die than to live!" shouted John Brown at the beginning of *John Brown's Body*, an epic poem written by Steven Benet and adapted for the stage by Robert Lanchester, the Seminary's assistant in speech. John Brown was a radical abolitionist who advocated armed rebellions against slavery. He led two violent uprisings in the 1850s, one in Kansas and one in Virginia. As the Civil War drama unfolded, John Brown's opening words ripple through the lives of fifteen characters from both the North and the South.

Lanchester chose to stage this drama for several reasons. First, ever since he was a young teenager he has been "attached to this piece. The poetry grabbed me; it is simple, direct, beautiful, and accessible." Second, it covers an important period in American history. As Lanchester explains, "It is good in this current age to recall how it feels to be in a civil war." Third, war always raises theological questions. In this work, Lincoln agonizes over what is God's will and how we can come to know it. Finally, Lanchester appreciated that "this poem is about the little people of war, those who are really the main characters. It cares about the details of their lives."

He adapted this nineteenth-century work with twenty-first century staging. There were new musical arrangements, cross-ethnic castings, and no props.

M.Div. middler Nicole M. Tuma played Mary Lou Wingate, a Southern plantation mistress who faces the end of the Confederacy. "As an African American woman living in the twenty-first century and playing a white plantation owner, it was surprising to get in touch with the character. She is lamenting her way of life and, despite how horrible that way of life was for African Americans, I could understand some of her pain," said Tuma.

On several evenings in April, as his trial played out in Scheide Hall, John Brown knew that his death would change the lives of many Americans forever.

October 23–24 Alumni/ae Reunion

Let's Talk Leadership

Graduates Reunite

Reunion 2007 was a memorable occasion for the 332 alumni/ae who attended, and the second-largest such gathering in a decade. Alumni/ae "talked leadership" at two afternoon forums, worshipped together in Miller Chapel, and enjoyed accordion music, appetizers, and beer at Oktoberfest on the lawn of Springdale. Decade dinners found alums swapping stories of the '90s at Triumph Brewing Company or celebrating the '70s at Vice President for Seminary Relations Rose Mitchell's home.

Led by Adolph Kunen, chair of the fiftieth reunion gift committee for the Class of 1957, forty-five members of the fiftieth-year class gave $44,356 as their class gift to create a Class of 1957 Scholarship Endowment Fund. Members of the Class of 1958 are in the process of planning their gift, with class member Richard Armstrong, the Seminary's Ralph B. and Helen S. Ashenfelter Professor of Ministry and Evangelism Emeritus, heading the committee.

Reunion 2008 is October 23 and 24—save the date!

For more information as it is available, visit www.ptsem.edu and click Alumni/ae.



In May, eleven PTS graduates traveled to Indianapolis to participate in the annual consultation for Fellows in the Lilly Endowment, Inc.'s Transition into Ministry program. Pictured here, they are (front row, left to right): Cathy Chang, Jonathan Scanlon, Jessica Bratt, Becky White Newgren, Liz Johnson, Jana Reister, and Kellee-Monet Rice; (back row, left to right): Jevon Caldwell-Gross, Aaron Janklow, Mike Samson, and Peter Lane.

Mission: Friendship

Christian-Muslim Dialogue in Oman

by Deanna Ferree Womack

After two weeks of Arab hospitality, introductions into Islamic culture, and warm receptions at Muslim, Christian, and Hindu places of worship, our group was forced out of Oman on June 6, 2007, a day early, as tropical storm Gonu hit the Arabian Peninsula. This was an appropriate ending to a trip that taught us to expect the unexpected.

For me, the journey began at the end of the spring semester of my senior year when I learned of a newly organized PTS seminar on Christian-Muslim relations in the Sultanate of Oman. Only two days after graduating from Princeton Seminary, I set off for the capital city of Muscat along with five other PTS students: Sarah Johnson, Marcus Branch, LeTicia Williams-Preacely, Adam Hearlson, and Lydia Casey. We were met there by the Reverend Michael Bos, director of the Reformed Church of America's Al-Amana Center (www.alamanacentre.org), and PTS professor Richard Young joined us a few days later.

Oman is a country of three million people and is relatively wealthy because of its oil resources. It is ruled by Sultan Qaboos bin Said, who came to power in 1970 and is well loved by Omanis because of his efforts to modernize the country. The majority of Omanis practice Ibadi Islam, a sect that is distinct from both the Sunni and the Shia traditions.

The religion and culture that we encountered in Oman has been shaped by the country's geographical position on the eastern coast of the Arabian Peninsula. With the Sunni stronghold of Saudi Arabia to its west and Shia Iran just across the gulf to its north, Oman serves as both a geographical and theological bridge between these two Muslim sects. In fact, although the majority of Muslims in Oman are Ibadi, none of the Omanis we met made a firm distinction between Ibadis, Sunnis, and Shias. We learned that it is common for Ibadis and Sunnis to pray together in the same mosques.

During the trip, I also began to see Oman as a potential bridge between the Islamic world and the West because it raises a voice of moderation against Islamic extremism. When I refer to Oman as an environment of "moderate" Islam, I do not mean it is a Muslim country that has become westernized. Although Oman has achieved much technological and economic development and has embraced aspects of Western culture—including Starbucks and McDonald's—it remains a highly religious country. The vast majority of its citizens are Muslim, with Christians and Hindus among the immigrant and guest-worker populations. Oman has allowed Islamic faith and culture to influence life in both the private and public spheres. This is apparent from the number



The author in Oman

of men and women who wear traditional Omani attire and from the calls to prayer that echo across Omani cities five times daily.

The Omanis we met were welcoming, and interested in our lives as Americans, and they made a point to condemn terrorism. They also expressed concern that the Western world has misunderstood the character of Islam. Visiting a country of such openness and moderation reminded me of the need to listen more closely to Muslims around the world whose sincere faith leads them to denounce religious extremism.

Oman's openness to the outside world emerged, in large part, from its centuries of engagement in overseas trade with neighbors to the east. Indian Muslims, Christians, and Hindus have all made Oman their home, and after living there for generations, many have become Omani citizens. Oman's continuing contact with India and its trade relationship with countries throughout Asia and Africa have made it accepting of religious diversity and increasingly open to Muslim-Christian dialogue.

This openness is one reason why the Al-Amana Center for interfaith dialogue has been able to thrive in Muscat. It also makes Oman an ideal place for Americans to learn more about Islam, and this is why Princeton Seminary developed a seminar in Oman on Muslim-Christian relations. A family foundation in New Jersey gave the funds to subsidize the Oman seminar. My classmates and I focused on three major areas of study: Islam, the history of Muslim-Christian relations, and theology of religions. All are areas that one must consider when engaging in Muslim-Christian



Photo: Deanna Ferree Womack

The Grand Mosque in Muscat, built by the Sultan

dialogue, and this became apparent in our class sessions with Michael Bos and in lectures given by Muslims and Christians living around Muscat. We learned to recognize the diversity within the Muslim community and to examine the relationship between the religion of Islam and Islamic culture. We also found that there is a limit to the knowledge one can acquire from books or holy texts. A deeper understanding of Islam comes through personal interaction with Muslims.

One memorable experience demonstrated the value of such interaction. I had the opportunity, along with three other PTS women, to visit with female students at the Institute for Sharia Science, a government-sponsored theological institution. Graduates from the institute—the male graduates, at least—would take positions as imams in mosques or jurists in the Omani court system. We were surprised to learn that more than half of the student population was female.

The women in our group arrived at the institute expecting to meet with a few of these students, but we were caught off guard as our hosts ushered us into an auditorium of two hundred women. We were directed to sit on a stage behind a table with a microphone, as if we were participants in a panel discussion. We had not anticipated being the center of attention and were nearly lost for words as our translator directed us to pose questions to the "audience." As we overcame our shock, however, we realized that dialogue is about the willingness to step out of our comfort zones to connect with people of other faiths.

We began asking questions about their lives as women and students in Oman: What were their goals after graduation? Would any of them lead prayer services for women? What sort of challenges do they face in Omani society? What were their impressions of women in America? As the women took turns answering, they asked us similar questions. We learned that it was not forbidden by Islamic law for women to lead other females in prayer. We also took note of the murmur that went through the crowd as one member of the PTS group said that she planned to be a pastor and to lead congregations in worship. The women seemed impressed that we were dressed modestly compared to the Western women they saw on television. For many of them, we may have been the first American women they had met. When the session was over, the students swarmed the stage, shaking our hands, giving us email addresses, and inviting us to visit their homes. Unfortunately, our schedule did not permit us to take them up on their offers of hospitality.

> "WE WERE CAUGHT OFF GUARD AS OUR HOSTS USHERED US INTO AN AUDITORIUM OF TWO HUNDRED WOMEN."

We did visit a few other homes, in a mixed-gender setting. Everywhere we went we were served Arabic coffee and dates. One meal included chicken and the largest pot of rice I've ever seen (the women have to be prepared to cook for very large family gatherings). Oman is actually a rice culture, as opposed to Arab countries outside the Gulf region where pita bread is more typical. The house was a beautiful modern stone house built on to the original mud brick structure that had been in the family for generations. It included an open-air courtyard in the center where the wife served us coffee and dates. We had eaten in another room of the house, where the husband sat down to eat with us and the wife served the food but did not stay. This seems to be a generational difference that is changing in Oman; we also visited the home of this couple's daughter and her husband, and the daughter stayed with us the entire time and participated fully in the conversation, wearing a colorful hijab and clothing, as opposed to the traditional black dress.

Christian-Muslim dialogue involves give-and-take from both sides. It requires both parties' genuine interest in learning from the other and openness to new experiences. While our visit with the women at the institute was uncomfortable at first, I appreciated that the students wanted to hear about our lives and beliefs directly from us rather than assuming that they already knew about American society or Christianity. Our engagement with these women and with others in Oman was just the beginning of what should prove to be an ongoing, rewarding relationship between PTS students and Omani Muslims. As for us, we will be able to share our experiences in Oman with our own congregations and to emphasize the importance of engaging with Muslims in our own communities in the United States. ▮

Deanna Ferree Womack (M.Div., 2007; Th.M., 2008) is in Zahle, Lebanon, teaching religious education classes and serving as a chaplain with the Secondary Evangelical School administered by the National Evangelical (Presbyterian) Synod of Lebanon and Syria.



Dining in the home of a translator for the royal court



Professor Richard Young (far left) with PTS students at the Nizwa Fort

Photos: Deanna Ferree Womack



Ted Wright with Amai (Mrs.) Sebber Banda, a public health nurse in rural Mozambique. Ted says that the hardest aspect of his job is receiving precious gifts from the poor.

Choosing to Go Far

World Missions from a Partnering Perspective

by Kenneth J. Ross

The Reverend Charles ("Ted") and Susan Wright—regional liaisons for the Presbyterian Church (USA) in south central Africa—will cheerfully testify that being a missionary is not what it used to be.

Both Ted and Sue were raised in congregations that celebrated foreign missions. As children they imagined what it might be like to be missionaries. Sue recalls: "In Vacation Bible School they loved telling stories about China Inland Mission and what the missionaries did. I said, 'Lord, I will follow wherever you want—so long as you provide running water and flush toilets.'" For Ted, the missionaries were the varsity team of Christian ministry: heroes, always challenging limits. As the minister and head of staff at a vibrant suburban Philadelphia congregation, he admired those with courage to go abroad. So today, as he and Sue coax their 4WD vehicle over the pitted roads of urban compounds and through scrubby acres of bush, he smiles at the fulfillment of God's purpose in their lives.

Sue and Ted are missionaries, but not like the missionaries they admired in their youth. They don't take the gospel to places that haven't heard it. They don't plant churches. They neither teach nor practice medicine. Instead, they bolster the efforts of indigenous Christians and foster connections with the PCUSA. "Our purpose," says Ted, "is to build their capacity—not to do for them, but with them—to strengthen their hand." This is the goal of today's Christian mission: mission in partnership, where both sides give and receive.

The area they serve compares in size with America west of the Mississippi. Zambia, Zimbabwe, Mozambique, Malawi, and Angola are developing countries, where cell phones, tourism, and high-tech mines compete with poverty, unemployment, and disease. Lusaka, their home, the capital of Zambia, and the fastest-growing city in central Africa, is growing beyond control. Huge sections consist

of illegal structures with no electricity or running water. While for the privileged few there are modern grocery stores—the Wrights prefer ShopRite at Manda Hill—many walk daily to a local outdoor market for onions and rape leaves to flavor their cornmeal. Doctors are few and drugs extremely scarce. Sixteen percent of the population has HIV/AIDS, but few know their status. Average life expectancy is thirty-nine years. The three primary killers: malaria, tuberculosis (AIDS by another name), and diarrhea.

Despite such poverty and ever-present hardship, Christianity thrives throughout the region. Noting the rapid church growth, the Wrights say:

"Evangelism is natural—as natural as giving birth. In fact, this is how Africans do evangelism. Most congregations are pregnant most times. Churches conceive what they call 'prayer houses'—home fellowships or outstations. Each prayer house is led by a mother-church elder, and in the normal course of things the prayer house grows. After a while it needs a building. So the people raise funds, mold blocks, and donate their labor. As growth continues, maybe the presbytery sends a lay leader, called an evangelist. Eventually the prayer house grows to the stage where it qualifies to call its own pastor. At that point it becomes an official congregation. But normally long before then it has already begun spinning off additional prayer houses!"

For all their vitality—or perhaps because of it—churches never have enough leaders. The region's theological schools are turning out dozens of candidates for ministry annually, but demand far outstrips supply. For the ministers they do have, resources are few, compensation low. Ministers often serve several congregations, using bicycles or minibus to reach distant points. Ted urges Americans to help by investing in leadership training at all levels. "It doesn't matter if people worship under a tree or in a building. What they need is solid leadership first. It doesn't matter how many projects or programs they want to start, or how many schools and clinics we foreigners aim to build. Without that committed corps of well-trained local leaders, everything else will go for naught."



Ted Wright preaching in the Msisi compound of Lusaka. The church building is unfinished.



Sue Wright holding a lion cub

> "It doesn't matter if people worship under a tree or in a building. What they need is solid leadership first."

Based at Justo Mwale Theological College, the region's foremost center for Presbyterian and Reformed learning, the Wrights enjoy an opportunity to interact with leaders of tomorrow today. With the help of local workers they maintain a house and garden. "It's a beautiful location, and we can support two families through employment." But more than half the time they travel far away from home. During one six-week stretch in 2007 they held meetings, workshops, and presentations in three nations, interspersed with border crossings and many hours of driving. They visit churches, hospitals, offices of partners, schools, and development projects—quite a change from parish ministry (Ted) and client therapy (Sue)!

The Wrights serve as eyes and ears for both the Presbyterian Church (USA) and The Outreach Foundation, an independent mission support group with very close links to the PCUSA. They offer research on proposals for American funding and check to ensure that funds already sent are being used for agreed-upon purposes.

After serving their last church for twenty-three years, the Wrights now worship in a different place every week. Their advice: "Have a message ready in your heart," because visitors are often invited to speak. Encouragement enables the African partners to continue with challenging tasks. Sometimes outsiders can see



Sue Wright teaching a workshop on grieving to a large audience in Lundazi, eastern Zambia



Ted Wright sharing the Bible with a group of children

or name things that insiders struggle to speak. And sometimes, says Sue, "the best gift we offer is simply to show up." Presence says plenty by itself.

Relating personally to indigenous churches is only one aspect of the job. As regional liaisons, the Wrights also connect with Americans who want to be involved. They greet and host visitors. They help congregations plan, conduct, and evaluate mission trips. They guide their own denomination at home in pursuing long-term partner relationships. They believe that partnerships ultimately work to benefit both sides, if done properly.

This requires new thinking. Americans, says Sue, are famous for "Love 'em and leave 'em." "A group comes and goes, does its thing, takes pictures, but at the end of the day, it doesn't really matter how many housing units you built, how many medical cases you treated, or how many converts you won (again?) to Christ. What matters is that you encouraged local hearts, and that you did so by getting to know the people."

Ted counsels that Americans should begin with empty hands:

"Come eager to learn. Come willing to receive. If you focus purely on whatever it is you plan to build, fix, give, teach, or do, how can you be changed? And what message do you convey? That Africans by themselves are incapable? That they don't know how to build unless you demonstrate? Truth be told, you have plenty to learn from their methods, ingenuity, and wisdom…if you wish."

Not surprisingly, the Wrights are sometimes viewed as conduits for American wealth. Africans dream of being paired with outside sponsors. Americans look to their missionaries for guidance when trying to make a difference for a continent of need. For many, the solution is to give at a personal level. But Ted remembers tensions from a decade ago when the mission group of which he was a part took kindness a step too far:

"As time went on, partnership changed into a series of personal friendships. Americans began responding to requests from individual Zimbabwean members. That is destructive. It can tear churches apart, once the Africans perceive that "partnership" translates into economic gain for a well-connected few. The responsible choice is to work and relate church to church, not person to person."

The Wrights do solicit funds for projects designated as priorities by the partner churches, projects selected for their promise to build capacity and avoid dependency. They are wary of the recent trend in American mission giving where independent mission organizations use bulk mail, cable television, and the Internet to bypass denominational priorities and guidance, and appeal instead directly to individual donors, a process that does not always consult the African churches and can result in donor-driven projects and duplication of effort.

Ultimately, when asked to describe the fundamental nature of their work, the Wrights look to an African proverb: "If you want to go fast, you can always walk alone. If you want to go far, walk together."

To this they add: "Our prayer for world mission is that American churches would choose to go far." ∎

Quotations are from autumn 2007 interviews, the text of a speech before the Presbytery of Philadelphia, 09/29/07, and from the Wrights online letters posted at http://www.pcusa.org/missionconnections/profiles/wrightc.htm. You may also contact Ted and Sue directly through this web site. The Outreach Foundation web site is www.theoutreachfoundation.org.

Kenneth J. Ross is a 1985 Th.M. graduate of Princeton Seminary and interim pastor at Bensalem Presbyterian Church in Philadelphia Presbytery.



Ecuadorian Exchange

Ten Years of Mission and Friendship

by Erin Dunigan

"We never planned on this being a decade-long project," admits the Reverend Erica (Smith) Thompson. "We thought it was a one-time deal." Plan or no plan, Thompson is in the midst of preparations to celebrate the ten-year anniversary this August of the Adopta Una Familia Project in a barrio just south of Guayaquil, Ecuador, called Guasmo Sur. Each August for the past ten years Thompson, who graduated from PTS in 2003, has taken a team of North Americans to live and work with this Ecuadorian community.

The word "project," as opposed to mission trip, is one Thompson uses intentionally. "We called it a building project rather than a mission trip because the idea was not so much about us going to 'help these poor people,' but it was more about an interchange of ideas and learning in the midst of building something together."

Thompson first went to Ecuador in 1997 as a Peace Corps volunteer. Her mom, a dental hygienist, came to Ecuador for a visit and during that time hosted a dental clinic for the kids in the neighborhood. By the end of that ten days (and 250 teeth cleanings later) both Erica and her mother were convinced that the community of Guasmo Sur had something to offer that they would like others to experience. The next summer twenty-four people joined them. This past year there were eighty.

"It still surprises me that you can take people from really different cultures, put them together, and experience the bonds between people running so deep," reflects Thompson. "By living with the families as well as working together, the participants are entering into relationship with them. I think this speaks to the depth of emotion that people end up having with one another."

That emotion keeps most of the participants returning year after year. In any year, half to three quarters of the people on the trip are returnees. "We do very little recruiting, if any," Thompson adds. "It grows by word of mouth. People have a wonderful experience and they tell their neighbor or their cousin or their coworker and we get a letter or a phone call asking, can we come too?" The core of the participants come from a handful of UCC churches in New England, including the First Congregational Church in Branford, Connecticut, where Thompson's father is the pastor, as well as Old South Church in Weymouth, Massachusetts, where Erica began her ministry, and Asylum Hill Congregational Church in Hartford, Connecticut, where she is now associate pastor.

The North Americans ("North" is an important qualifier since Ecuadorians are also "Americans") live with Ecuadorian families during the weeklong project, sharing meals and day-to-day life with their host families. During the day the visitors and their host families work side-by-side on one of several sites, constructing cinderblock homes or working to continue building the community center, a three-story structure that hosts classes for children and meeting space for community organizing. In the evenings, the North Americans and their Ecuadorian host families (the total group numbers in the hundreds) gather together on the Cancha (the concrete soccer field in the center of the community) for Bingo night, to watch a play by the local school children (this past year was *Cinderella*), to join in a soccer game (the Ecuadorians almost always win), or to enjoy a communal barbecue affectionately called "meat night." What began as a work project to build bathrooms and *pilas* (water tanks that sit on the roof to provide "running" water to the house) has become a bond of friendship and community across cultures and continents.

"I think one of the things that is unique to this project, which we didn't foresee when we started, is the pairing up of participants with Ecuadorian families," says Thompson. This means that even a first-time participant is immediately connected to the local community through their host family. Because they eat together, stay in the family's home, and work together it is very much like entering into another family, rather than simply venturing into the barrio during the day and returning to a hotel and the group of North Americans at night. "By living with families the participants are entering into relationship with them at a more intimate level and I do think that is a unique experience," Thompson reflects.

"Our world is at an all-time low right now in terms of people, nations, and cultures understanding one another," Thompson believes. One of her goals with this trip is to begin to build bridges across that divide of understanding. It has been rewarding for her to watch walls come down (hopefully not the ones they are building) as the time spent together in such close proximity allows friendship to build. "It is amazing to watch people's understanding of the world in which they live shift—on both sides," she says. Both the

(continued on page 32)



Photo: Erin Dunigan

Students from Guasmo Sur who participated in the Ecuador Photo Project









August 2007 was my third trip to Ecuador as part of this project. In years past I have gone as the trip photographer, to document the work of the team with the community. But this year Erica and I decided to try something new.

I had been teaching photography to youth in Los Angeles as part of an organization called Photopiece. The aim of Photopiece is to help young people get in touch with the stories they have to tell and to encourage them to do so through images. It helps them to gain a "visual vocabulary" with which to communicate *their* world, to the world. "Do you think you might be able to teach a photo class to the teenagers during the project?" Erica asked me.

Thus the Ecuador Photo Project was born.

Over the course of five days, ten students were given a crash course in storytelling through photography. Many had never taken pictures before, and none had any training in photography. Each day we held a class session, followed by a homework assignment of shooting a roll of film (we used disposable 35mm cameras because they were inexpensive, non-threatening, and easy to use) around a particular theme such as "Portraits," "Mad or Sad," or "What is Guasmo?". The course culminated in an exhibit of the students' work hung on clotheslines on chain-link fences surrounding the concrete soccer field. The students, their families, the community, and all of the North American participants were invited to the exhibit of photos—taken by their children, of their community, for the benefit of their community. You can view some of the students' photos on these pages.

For more information about Photopiece or to find out about hosting a Photopiece class of your own, visit www.photopiece.org or email erin@photopiece.org.

Ecuadorians and the North Americans have preconceptions of who "the other" is. But through the course of the time spent together those stereotypes are replaced by friendships that last. The Ecuadorians offered support when one of the North American's parents died, sending emails and calling long-distance, and when one Ecuadorian young woman came to New York City to study English, she stayed with some of the North Americans. "The project is an opportunity to watch people on either side—poor and rich, white and brown, Spanish- and English-speaking—find a common humanity." For Thompson this has been the most rewarding aspect of the project.

"We don't want to add to the paternalism that so often can accompany mission," Thompson explains. "We have an understanding that we go to be in community with the people—not to 'help those poor people' but to be in community with them." In addition to building houses, the North American participants have joined with the community in its attempts to pressure the government for better systems of sewage and clean water. Guasmo has no sewer "system," but a series of open ditches where the run-off collects. When the rainy season hits, these ditches often overflow onto the streets, with children and adults forced to wade through the polluted water to get to work and school. "When you have friends in a community," explains Thompson, "it becomes natural to be concerned about what concerns them." This concern led to the North Americans' participation one year in a mini-marathon, running through the streets of Guayaquil to the mayor's palace to protest the conditions. Whereas Ecuadorians protesting their water and sewage situation might not have gotten much coverage or attention, Ecuadorians along with eighty North Americans drew attention. "We want to show the families that we work with as well as the other Ecuadorians that we are in solidarity with this community," explains Thompson. "This doesn't mean just building their homes, but might also mean supporting them through different advocacy issues."

But it's not all work. In January 2007 Thompson and her husband Brian were married in Ecuador. Realizing that it would be virtually impossible for her Ecuadorian friends to attend their wedding in the United States, Thompson decided to take the wedding to them. The group of forty-five guests from the United States and thirty-five Ecuadorians spent a weekend together at the beach. "After the rehearsal dinner all of a sudden these instruments appeared—tambourines and bongos and other instruments," recalls Thompson. "The only song that we could find that we all had in common was 'La Bamba,' so we just sang it over and over and over!

"I think that story speaks to why we keep going back," she reflects. "It's not so much about the houses that we build—which of course is a goal—but beyond that it is about continuing to build relationships," says Thompson. "In the midst of building physical walls, the walls that divide us are torn down." ▮

Erin Dunigan, Class of 2003, works as a freelance writer, photographer, and occasional preacher, and teaches photography to youth in Los Angeles, and in the countries of Ecuador and Mexico.









Coming to America

PTS's Earliest International Students



by Kenneth W. Henke

The first international student in Princeton Seminary's records is John Ross, born in Dublin, Ireland, on July 23, 1783. He was born of Roman Catholic parents, but was orphaned when quite young. At nineteen he went to sea to see the world. On his way to Liverpool, he was seized by a pressgang and put aboard a British man-of-war. He eventually escaped, but afterward in Barbadoes and again elsewhere he was seized and pressed into British naval service. On his final escape he boarded a vessel bound for America and worked for his passage. He landed at New London, Connecticut, with no hat, no shoes, and no money.

While in Ireland Ross had learned shoemaking and set about finding work as a shoemaker in New London. Eventually, he joined a local Protestant church, and after a time felt a call to ministry. He received some support from a women's aid society for studies at Middlebury College in Vermont and, after preparation there, came to Princeton Theological Seminary. He is recorded as being a member of the Class of 1816, the second class at the Seminary.

When Ross arrived, Archibald Alexander was the only professor, with eleven students. Samuel Miller arrived soon afterward. Ross studied at Princeton Seminary from 1813 to 1816. He began doing mission and evangelization work in Philadelphia and applied to the American Board of Commissioners for Foreign Missions for service as a missionary abroad. The board was not able to provide funds to send him overseas, so they encouraged him to serve as a missionary to the American frontier. He was ordained by the Presbytery of Redstone and traveled by horseback preaching and serving churches in western Pennsylvania, Ohio, and Indiana as those areas were being settled. He preached at the old fort at Fort Wayne, Indiana, in the days when houses were the exception rather than the rule in that place, and founded the First Presbyterian Church there. He eventually settled in the Richmond, Indiana, area, where he supported himself by farming and served as pastor of Beulah Presbyterian Church in Richmond.

Ross was also a colporteur for the American Tract Society throughout eastern Indiana and western Ohio. He is considered one of the pioneers of the Presbyterian Church in Indiana. It is said that he "was fond of preaching as long as he was able to stand in the pulpit," and he is recorded as still preaching with vigor long after the age of eighty. When he died in 1876, going on ninety-three, he was the oldest member of the Muncie (Indiana) Presbytery, the oldest surviving member of his seminary class, and one of the oldest (if not the oldest) ministers in the Presbyterian Church.

John Burtt, a member of the Class of 1824, was born in Scotland in 1789. He had served as a teacher in Scotland before coming to America and was already in his thirties when he joined the Sixth Presbyterian Church in Philadelphia and decided to study for ordination to the ministry at Princeton Seminary. Besides serving several pastorates in this country, he edited magazines and two large-circulation church newspapers, and published a volume of poetry.

Also listed with the Class of 1824, although he only attended Princeton Seminary from February until October of 1822, is Gilbert Crawford of Scotland. It is uncertain when he came to this country, but after studying at Princeton Seminary he served a series of churches in upstate New York, and for a few years in Wisconsin. Likewise, James Kerr of the Class of 1824 was born in Scotland,

attended Princeton Seminary from 1821 to 1823, and spent the rest of his ministerial career as a missionary in the American South, especially rural Virginia and North Carolina.

Another Class of 1824 member from abroad was John Mitchelmore, born in England in 1793. He came to America in 1816 when he was twenty-three, joined a Presbyterian church, and by 1819 felt a call to the ministry. The presbytery arranged for him to do preparatory studies at the classical academy in Lawrenceville, from which he graduated in 1822. He then came to study at Princeton Seminary and after graduation served several united churches in rural Delaware until his untimely death in 1834, when he perished in the burning of the steamboat William Penn, on which he was a passenger traveling to Philadelphia. It is recorded that he died while trying to calm and assist his terror-stricken fellow passengers. Among his last acts was to take off the large cloak he was wearing, wrap it around a little child, and throw it ashore, where the child was saved. When he could do no more on the ship and the heat had become unbearable, he jumped from the burning deck into the cold waters of the river and swam for shore. However, the shock from the extremes of heat on the burning deck to the chill of the water was too much, and though he was able to reach the shore, he perished before anyone could come to his aid.

Each of these students, though born and raised abroad, chose to stay and follow their pastoral vocation in the young America. It should be remembered that at this time the areas from which they came—England, Scotland, and Ireland—were the "old country," and it was America, particularly rural America and the American frontier, that was one of the important mission fields of the day. Even today some of our international students stay to work in this country, especially among the immigrant groups and first- and second-generation Americans from the countries of their own origins.

The first student from overseas to come to Princeton Theological Seminary who did not have English as a first language was likely David Christian Bernard Jadownicky (as his name reads in the records of the First—now Nassau—Presbyterian Church of Princeton.) The "David Christian" part of this name was likely a later addition, taken at the time of his baptism, for the early catalog records of the Seminary simply read "Bernard Jadownicky," and a published letter by him in Ashbel Green's *Christian Advocate* from June 1823 is simply signed "B. Jadownicky."

This unlikely Princeton Theological Seminary student was born into a Jewish family in Poland in 1799. At thirteen he was sent to a Jewish Talmudical School in Berlin to study to become a rabbi. In Berlin Jadownicky learned to write and speak fluent German, and after graduating in 1818 served as a rabbi in the German town of Solingen, famous to this day for its manufacture of swords, knives, and cutlery. After a few years he came across a copy of a Hebrew New Testament that had been lately published in London.

Jadownicky found this reading compelling, and this led to his further reading of Hebrew language tracts and pamphlets designed to explain Christian beliefs to Jews. Finding himself religiously perplexed, he went to speak with a Jewish convert who was now a Protestant minister in Frankfort. The result of the conversations and instruction he received was his own conversion and baptism into the Christian faith in April 1821. Taking the advice of some of his new Christian friends, he decided to pursue Christian theological studies and prepare himself as a Christian missionary to the Jewish people. On his way to Berlin to take up these new studies he met a pious German nobleman, Adelberdt, Count von der Recke, who had set up a settlement for converted Jews (who after their conversion usually lost their previous means of making a living in the Jewish communities in which they had lived) on a forty-acre farm near Dusseldorf. The Count asked Jadownicky to spend some time at his residence and help with the project.

About this time the Count became aware of the American Society for Meliorating the Condition of the Jews in New York, which had a similar idea for setting up a colony for Christian Jews in North America. They envisioned the Count's farm as a staging ground for sending converted European Jews on to their projected larger community, which they hoped to establish somewhere in upstate New York. The Count asked Jadownicky to go as his agent and give further particulars about the situation in Europe to a meeting of the North American group. The group was favorably impressed with Jadownicky, asked him to work with them, and arranged for him to continue his studies in Princeton.

Since Greek and Latin were not part of the usual rabbinic training, Jadownicky first took the necessary language classes at Princeton University (known in those days as the College of New Jersey) before proceeding to theological studies at the Seminary from 1823 until 1825. It would appear that he lived, at least for some time, in the home of Charles Hodge. In a letter written in December 1822, Hodge writes: "I am studying German again: having a teacher in the house I hope to make more progress than I did before. We find Mr. Jadownisky [sic—the 'c' in Jadownicky is pronounced soft, as an 's', so it would be natural for Hodge to spell it this way] a pleasant and intelligent young man." In December 1823, he joined the First Presbyterian Church in Princeton.

Jadownicky continued his studies and his work with the American Society for Meliorating the Condition of the Jews for several years, but appears to have left that work around 1826. A further mention is made of him in the *Life of John Kitto* compiled after Kitto's death by the noted Glasgow Presbyterian leader and scholar John Eadie. Kitto had lost his hearing at age twelve, after falling from a ladder, but by his early twenties felt called to full-time Christian service. Since his deafness would be a hindrance to his becoming an evangelist, he was trained as a printer and sent by the British Church Missionary Society to Malta, where they had printing presses turning out books and tracts in Greek, Arabic, Maltese, and Italian for circulation throughout the eastern Mediterranean. In connection with his deafness, Kitto had developed a growing reluctance to speak, and carried around pencil and paper to conduct his conversations with others by writing. Not using his vocal organs nearly led to the inability to use them altogether. It was on the voyage to Malta in early summer 1827 that Kitto met Jadownicky (who was perhaps on his way to Palestine) and who, together with another traveling companion, did him a singular favor that was to make a major difference for the rest of his life. Kitto tells the story as follows:

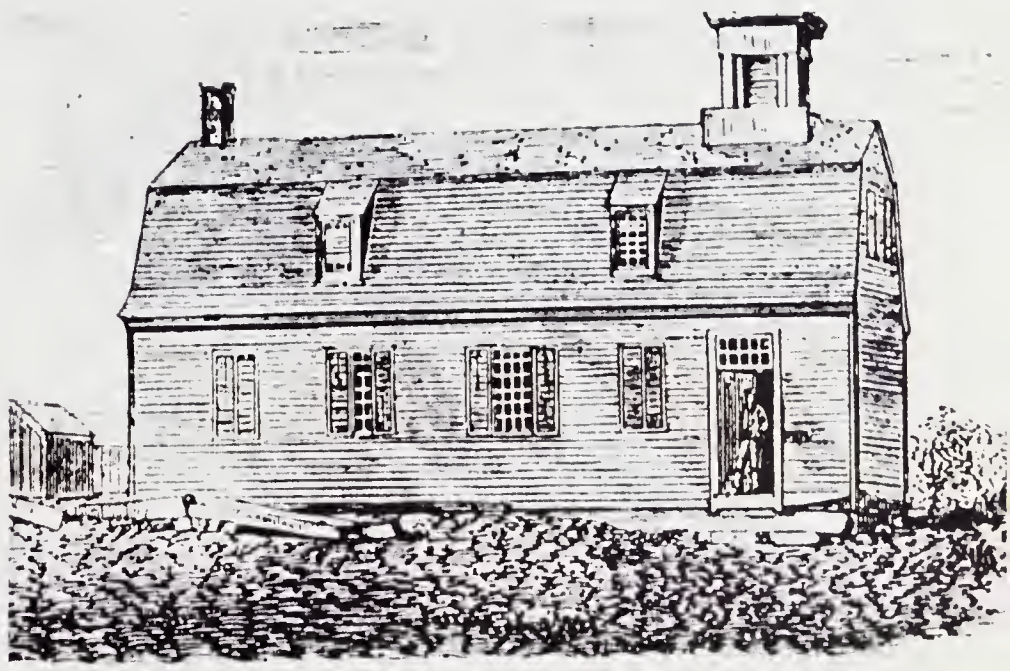
"When I first went to the Mediterranean, the companions of my outward voyage were Dr. Korch, a German physician, who had lately taken orders in the Anglican church, and Mr. Jadownicky, a converted Polish Jew, lately arrived from America, where he had been completing his Christian education. These well-informed and kind-hearted men, being always with me, soon perceived how the matter really stood; and after much reasoning with me on the matter, they entered into a conspiracy in which the captain of the ship joined, not to understand a word I said, otherwise than orally, throughout the voyage. In this they persevered to a marvel; and as I had much to ask, since I had not before been at sea, I made very great progress with my tongue during the six weeks' voyage, and, by the time we reached our destination, had almost overcome the habit of clutching a pen or pencil, to answer every question that was asked me."

This proved to be an important turning point for Kitto. He began using his voice more, first with close friends, then with acquaintances, and finally even with strangers. Later in life he was able to write that "under the improvement which practice gave, my voice was so much bettered, that the instances in which it was not readily understood, gradually diminished; and, at the present day, I rarely find even a foreigner to whom my language is not clear." Kitto also relates how on the voyage to Malta he wished one night to sleep out under the stars and awake to view the sunrise, and how Jadownicky had loaned him his "thick cloak" to use as bedding on the deck.

Kitto went on to travel extensively in Bible lands, and returned home to England to write accounts of his travels. Eventually he brought his knowledge of the Near East and its peoples and customs to bear in helping bring the Bible to life for lay readers in a series of lavishly illustrated, multi-volume aids for biblical study. These included a four-volume pictorial Bible, giving the full text of the Bible, illustrated with steel engravings and hundreds of woodcuts representing landscape scenes, natural history, costumes, and archaeological finds, together with explanatory notes throughout giving historical and geographic background, describing in greater detail the plants and animals mentioned in the text, and providing literary and other illustrative materials. He also produced an illustrated *Encyclopedia of Biblical Literature* and an eight-volume guide through the entire Bible giving suggested texts and informative background readings, one for each day of the year, called *Daily Bible Illustrations*. These eight volumes were especially designed for personal study or for reading aloud in the family, and the noted Baptist preacher Charles Spurgeon said of them that they were "more interesting than any novel that was ever written and as instructive as the heaviest theology."

After the Malta voyage with Kitto, we have little record of Jadownicky and his travels. However a few years before Jadownicky's death at age sixty-three, Archibald Alexander Hodge mentioned to an inquiring colleague that he had a "rather shaky personal recollection" from his childhood of his father speaking of a Jewish student named "Jadownisky" who had studied at the Seminary in 1823–1824, about the time of his own birth, and that he thought he remembered sometime when he was a teenager that Jadownicky had returned to Princeton Seminary for a visit and worshipped with the Hodge family in their pew at Miller Chapel. His memory was that Jadownicky had mentioned to Charles Hodge at that time that he was supporting himself by engaging in trade, especially in the West Indies and Cuba, but that he had never abandoned his Christian profession. A further note in PTS records suggests that Jadownicky may have returned to his native Poland sometime before his death, which is recorded there as probably about 1853.

A final story worth telling here is the story of Guy Chew, a Native American of the Mohawk tribe. Converted to Christianity at age eighteen, he attended the Mission School at Cornwall, Connecticut. This school had been set up by the Congregationalists with the help of a young Hawaiian, Henry Obookiah, who had been brought to America at his own request by a sea captain and was studying to be a missionary back to his own people when he contracted typhus fever and died in early 1818. Shortly after his death a book appeared in which Henry tells in his own words the story of his life and to which others added a few particulars, including an account of his death. His plea for a mission to his people inspired the beginnings of Christian missions to Hawaii in which a number of our own early Princeton Theological Seminary graduates would participate. Also attending this school were Native Americans who wished to spread the gospel among their people. Guy Chew studied at this school for three years "and became eminent for his benevolence, piety, and desire to proclaim the gospel to his countrymen." He came to Princeton Seminary in 1826, but as his gravestone (which may still be seen in Princeton Cemetery) reads, he that same year "was by a Mysterious Providence called away in the morning of his days," the first Native American to attend Princeton Theological Seminary. ▮



From 1817–1826 this school trained nearly 100 students from China, India, Hawaii and Polynesia, Malaysia, and several Native American tribes.

Kenneth W. Henke is the Seminary's reference archivist.



Photo: Carla Molina

Karla Ann Koll (center) with her students Elizabeth Jaramillo and Silvia Montufor de Garcia

Christ's Call in Guatemala

by Russell Carstens

What do you do when you firmly believe that mission is "the working out of what we pray every Sunday when we ask for God's reign to come"? What steps do you take when you understand mission as "inviting people to be part of God's reign," and "helping equip church leaders to participate in God's mission and to lead communities of faith"?

Well, there's a chance you could end up in Central America.

Such is the case with Karla Koll, a 2003 Ph.D. graduate of Princeton Seminary. She is a professor of history, missions, and religions in Guatemala for the Latin American Biblical University (UBL), an interdenominational institution whose main campus is in San José, Costa Rica. After earning her B.A. from St. Olaf College in Minnesota, Koll attended Union Theological Seminary in New York for both her M.Div. and Masters of Sacred Theology, focusing on Christian ethics. She taught for eight years in Nicaragua before she came to Princeton Seminary. Her dissertation in mission, ecumenics, and the history of religions focused on the Presbyterian Church USA's mission relationships in Central America in the 1980s.

As a Presbyterian Church USA (PCUSA) mission coworker, the church's designated term for long-term mission personnel, Koll served as adjunct professor at PTS for the 2007–2008 academic year. Almost all of the PCUSA mission coworkers serve outside of the United States, spending about two months in the United States for every year they spend working abroad. While on mission interpretation assignment in the States, Koll explains, mission coworkers like her "interpret the work of mission to the church" by visiting churches, preaching, teaching adult Sunday school classes, and similar activities.

Koll has spent the last seven years in Guatemala, teaching at the Evangelical Center for Pastoral Studies in Central America (CEDEPCA), an institution associated with UBL. At the university level, she teaches courses on the mission of the church, an introduction to the history of Christianity, and several theology courses.

Koll's affinity for Central America grew out of a number of experiences. Not only did she go on a trip to Ecuador in college, she also worked for a peace and justice organization in Colorado at the beginning of the "sanctuary movement," a religious and political movement of approximately 500 congregations in the U.S. that sheltered Central Americans fleeing the wars in the region. After that experience, she says, "I wanted to learn from Central Americans how they were understanding what was happening theologically, and how they perceived God to be present in their struggles for peace and justice." Koll chose to do part of her M.Div. studies in Costa Rica.

Koll believes that now is a crucial time to be involved in mission in Central America, especially Guatemala. After a long history of civil war, the 1996 Peace Accords have allowed Mayan rituals to be practiced openly. One of the major discussions today involves the relationship between traditional Mayan spirituality and Christian faith and practice. Since Mayan spirituality affirms a supreme being of the cosmos and emphasizes achieving a life of harmony, there is much room for compatibility with Christianity. However, tensions between the practices often lie in such matters as Christology, for it is a harder concept to bridge than the role of the Holy Spirit or the doctrine of creation. It is an ongoing discussion in which Koll and her students participate actively, inside and outside the classroom.

"...for many the most significant current question is how to be Mayan and Christian at the same time."

As Guatemalans struggle to define their religious identity, for many the most significant current question is how to be Mayan and Christian at the same time. Koll said, "People are pretty much all over the map. Some believe that in order

to be Christian you have to repudiate any Mayan beliefs. In some cases that takes the form of the extreme that says, 'If you're going to be a Christian you should no longer be speaking a Mayan language.' Folks at the other end of that spectrum are claiming that it's somehow possible today to practice a Mayan spirituality that's uncontaminated by Christianity, which seems dubious to me after 500 years of enforced contact."

The overwhelming majority of Central Americans identify themselves as Christian, and how they live out their faith within the many cultural contexts there is fascinating to Koll. She feels privileged to guide Latin American students in finding theological models suitable and appropriate for them. Together, they look at how Christians in other contexts have dealt with the struggle of intertwining gospel and culture.

At UBL, Koll equips present and future ministers with intellectual and practical knowledge they can apply to church life. She defines the goals of her teaching ministry in two ways: to answer "an increasing need for 'bridge people' to facilitate encounters between Latin America and the United States," and to provide important theological education, since "Protestant churches have a desperate need to train new leadership."

The PCUSA acknowledges this need to bolster mission in Latin America and elsewhere. Held last October, Mission Challenge 2007 was the denomination's month-long "tour" of missionaries (almost all of whom serve outside the U.S. in twenty-seven countries) across the U.S. to "interpret the international mission work of the PCUSA," Koll said. Coworkers preached and spoke to 144 presbyteries in order to establish relationships between themselves and the congregations. The goal was to build prayerful and financial support, and encourage churches to become involved in international mission.

Koll teaches at both the university and Bible institute level, and most of her students are active in leadership roles for their churches. They are looking for what she calls a "more solid theological formation." She brings together groups of people from different denominations in her classes, and aims to train her students to theologize within their own contexts.

There is a sad difference between Koll's seminary in Guatemala and Princeton Seminary: There is little hope that her Guatemalan students will go on to make theology their living, due to problems that have plagued Guatemala for a long time. There is a gap between the rich and poor that is only growing, and the bigger it gets, the more difficult it will be for some churches to pay their pastoral staffs.



Photo: Carla Molina

Karla Ann Koll (left) with Monica Herrera of CEDEPCA.

"That has real, serious consequences for the churches, too," said Koll. "We lose some of our most promising students precisely because they don't see a future for themselves in the church in Guatemala." One of her goals is "to help people catch a vision of what it means to be in mission, which is Christ's call to every Christian, to be part of God's desire to transform our communities," which she hopes will keep her students practicing theology in Guatemala.

Koll hopes to return home to Guatemala this July to continue her ministry with the UBL and CEDEPCA, and help make the change to a more peaceful Central American society. She's excited about CEDEPCA's efforts to train people in alternatives to violence with concrete strategies that can affect their daily lives, which they can teach their children, since cultural transformation is a "really slow business." She also simply wants to help people "to understand themselves as participants in God's mission wherever they are. That's our calling—to work for the transformation of the world." ▮

Russell Carstens is a freelance writer living in New Jersey.



Photo: Carla Molina

The staff of CEDEPCA in Antigua, Guatemala



The faces of Philadelphia and Ciudad Mante. Photos: Linda Jaymes

Community across the Border

Churches Bridge Culture with Friendship in Mexico

by Barbara A. Chaapel

Getting into Mexico at the Texas border was hard. The first border crossing we were directed to had closed for the day. Dusk turned to darkness as we waited at the second crossing forty-five minutes away, only to discover that the paperwork we had been given for our rental van was incomplete. We dug in to wait for new papers.

Dinner was vending machine sandwiches we ate while sitting on the floor or in cracked orange plastic chairs fastened to the floor of the immigration office. Finally we were waved through and began the long, dark seven-hour drive to Ciudad Mante, in the state of Tamaulipas in the interior of Mexico, arriving at our hotel at 3:00 a.m.

Still, we were not shot at, did not have to slither under barbed wire, were not sent back as aliens.

You shall love the stranger, for you were strangers in the land of Egypt.

Sunday morning brought the bright colors and church bells of Ciudad Mante. Our little band of eleven—members of the First Presbyterian Church in Philadelphia (where I am a parish associate), our pastor Jesse Garner, and neighboring pastor Linda Jaymes (PTS Class of 1994) of Olivet Covenant Presbyterian Church—walked the four blocks to El Divino Redentor, a cinderblock church painted yellow where members met us with huge smiles, coffee, and fresh fruit. Some were already familiar faces from our congregation's earlier mission trip to Ciudad Mante (this 2007 trip was the fourth to Mexico with Puentes de Cristo, one of seven Presbyterian Border Ministry projects).

I was a stranger and you welcomed me.

Worship is the lifeblood of El Divino Redentor. As in many sanctuaries in the United States with small congregations, there were empty places in the pews, but the zeal for praising God was palpable. Many of the worshippers were women and children. We began the Lord's Day with children from the Vacation Bible School telling Bible stories and singing songs with puppets and a Punch and Judy stage they had made. The theme was *Hecho in Mano* (Handmade by God). The church was bedecked in colorful flowers, and fans moved air but just rearranged the heat. We recited Psalm 150 in Spanish and English. We sang with energy to the beat of a boom box, and Luis, the young pastor, preached on what it meant to be made in the image of God, as Linda translated. In contrast to our worship in Philadelphia, there was no paid choir, no granite pillars, no stained glass windows, no organ or robes. But we worshipped in spirit and in truth.

God is Spirit, and those who worship must worship in spirit and in truth.

We came to help build an apartment above a small courtyard behind the church for the young pastor. It was assembly-line work: carrying sand and dry cement in wheelbarrows with uneven wheels from piles where trucks had dumped the material in the street in front of the church, and dumping it in other piles in the back. Hauling buckets of sand and cement bags up to the roof with a rope to dump them again and mix with water for mortar. Carrying cinder blocks one by one from the street to the courtyard, stacking them, lifting them from hand to hand to the roof, where some of us climbed to set rebar and to mortar the blocks into walls. Shovel, wheel, dump, lift, mortar. We worked hard but were far from







professionals. Bernardo, the job supervisor, who really knew what he was doing, gave us repeated instructions with kindness and patience. He and his crew could have done the job faster and more efficiently, but it was friendships we were building as much as the apartment.

On this rock I will build my church.

Even before we reached Mante we were a diverse crew. Mary had lived with her grandmother in Mexico City after her mother died, as a child of four until she was thirteen. She delighted in being "home," her eyes lighting up as she spoke Spanish with the churchwomen and took on a new authority with our group. It was her country! Hardy is German, named for Eberhard Bethge, friend and biographer of Dietrich Bonhoeffer, himself a Nazi resister, and a friend of Hardy's father. Hardy offered his own moving testimony about growing up in Germany at one of the evening worship services. Paul is a retired geography professor and avid birder, with a dry wit and a ready twinkle in his eye. Tommy, now a college freshman, worked harder than us all during the day and headed out each night with the Mexican teens to do whatever teens do at night in cities around the globe.

The members of El Divino Redentor were as varied as we. Marco, a Mexican youth who lives in Brownsville, Texas, was spending the summer with his relatives in Mante and wanted to be a lawyer. He spoke English better than most of us would ever speak Spanish and delighted in taking us women shopping in the market, and telling us the life stories of each church member. Angelita, Elizabeth, and Yolanda, who shared in a worship service the sadness of her mother's cancer, were the "earth mothers" of the congregation, always caring for everyone, organizing the cooking, and making sure everything got done. Luis, the young pastor, full of faith, proud of his people, effortlessly wove our two groups together with his warm smile and wise words during the week of worship and work.

For in the one Spirit we were all baptized into one body.

Like the communities of Paul's first churches, this church reflected the imperfections of its humanity. They did not understand or in some cases respect the Catholic church a few blocks away on the plaza, and some felt the Catholics were not even Christian. Some women in El Divino Redentor were angry and hurt that husbands would not come to church, and that some forbad their wives from attending. Gender roles were so much different in Mante. Learning that I was single, Angelita warned that I should hurry to marry or "the train would leave the station." When I replied that I had no worries, since I was driving the train, the women laughed and shook their heads "No," though I detected a hint of respect and envy. And our Philadelphia group had our "high maintenance" moments as we talked too much or worried over the structure of a daily agenda.

We have this treasure in earthen vessels.

There were so many gifts given and received. Food. Songs. Labor. Prayer. Stories. The Mexican women gave the Philadelphia women earrings and colorful net shopping bags. They cooked delicious *gorditas* for breakfast, and led us on trips to their favorite butcher shops and chili vendors. We shared stories and hugs each day, and worshipped together each evening. On our free afternoon they took us to Nacimiento, a river swimming hole, for a shady picnic in a luxuriant agricultural area that grows and processes the sugarcane Mante is known for. We worked on their pastor's house, and Jesse preached for them, with Linda translating into Spanish and playing a small Mexican guitar she had bought in the market.

Now there are varieties of gifts, but the same Spirit.

Our last night in Mante everyone cleaned up, dressed up, and came to the church for a party. The church members had gone out into the neighborhood to invite others who were not church members to come to meet their American friends, and there was a big crowd. Luis led us in games where we were assigned animal names and had to find our matching animals. We danced and played a circle game akin to musical chairs, where pairs of people made "nests" with their arms to catch human "birds," and the "birds" flew around to the music and tried not to be the bird left without a nest. There were prizes, and chicken and chilies and special cakes and fruit punch. The women had been cooking all day. And in that small courtyard behind the church, with tears and laughter, we told each other in halting English and halting Spanish how much we had come to mean to each other.

Puentes de Cristo. Bridges of Christ. Not bridges to Christ. Bridges of Christ.

You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself. ▮

outStanding in the field

HARRIET PRICHARD PIONEER

by Heather Roote Faller

Harriet Prichard (M.R.E., 1954) calls the people of the poorest nation in the Western Hemisphere "environmental refugees." A nation of 9 million, Haiti can't produce enough food for its people because it has only one percent of its original trees and has lost so much topsoil, according to Prichard. She has helped pull together a coalition of forty environmental agencies, the Haitian National Coalition for the Environment, to reforest the country. Through Alternative Gifts International (AGI), which Prichard founded, she will work to raise the $50 million needed to fund the project. "It's a major undertaking, and some people say it's impossible," she admits.

Making the impossible a reality requires the pluck and skill of a pioneer, and Prichard has plenty of both. But no matter what trail she is blazing, Prichard says she has "an educational orientation," and sees herself first and foremost as an educator.

Prichard's time at Princeton Seminary, first as a student and then as a faculty member, formed her in profound ways. She was particularly influenced by the ecumenical vision of President John Mackay. "One reason I developed Alternative Gifts International is that there needs to be interfaith and ecumenical outreach to the world. Mackay was a great inspiration to me, both as a student and as a faculty member," she says.

The idea for the first gift fair came to her in 1980, she says, when, after seventeen years of teaching elementary school music in the Los Angeles unified school district, she was working at Pasadena Presbyterian Church and developed a gift market for the church school. "I persuaded the children to make school kits for children in Bangladesh, and invited the church to support their gifts.

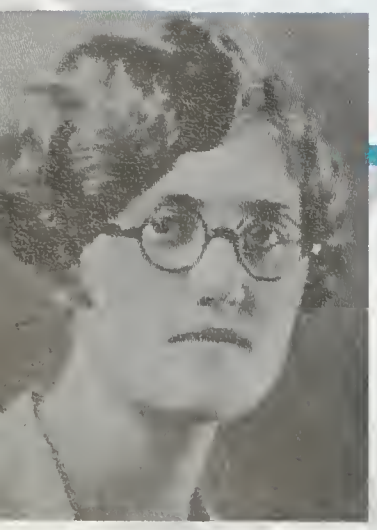


Harriet Prichard with Seminary children during her time on the faculty.

It was the beginning of our efforts to enable young people to give significant gifts at Christmas that changed the world instead of the usual commercial gifts," she says.

That first gift fair led to the founding in 1986 of AGI, which offers alternative markets in schools, social service agencies, clubs, and churches. AGI has two purposes: to abolish poverty, and to renew and restore the degraded environment. Yet this, too, is the work of an educator; as president of AGI, Prichard travels the globe to educate churches about the needs of the poor around the world.

1930 — Women are first ordained as elders in the United Presbyterian Church (USA).



1932 — Muriel Van Orden Jennings, the first woman to graduate from PTS, receives her degree. Jennings is awarded the Th.B., which would become the M.Div. degree, as well as the Th.M.

1932

1947 — Ruth Kolthoff Kirkman receives a B.D. degree, and Ethel Cassel Driskill, Ruth Gittel Gard, Evelyn Lytle, Anne Marie Melrose, Marion Stout Wilson, and Mary Kathryn Troupe Healey all receive M.R.E. degrees. This is the first class of women to graduate from the Seminary.

1947



1949 — Princeton's first female trustee, Mary Elizabeth White Miller, is appointed. She serves until 1957.

1951 — Jean Cassat Christman is appointed instructor in Christian education, and serves until 1953.

1952 — A. Jane Molden receives an M.R.E. and becomes the first African American woman to graduate from the Seminary.

It was her calling to teach that led Prichard to study at Princeton Seminary in 1952 after a year in her native California at San Francisco Theological Seminary. She grew up in the church, and several members of her family are Presbyterian pastors, but Prichard always felt called to a teaching ministry and not to the pastorate, even before women were being ordained. After graduating from PTS in 1954, she was called to University Presbyterian Church in Seattle as director of Christian education.

Two years later President Mackay asked her to return to Princeton to join the faculty as an instructor in Christian education, one of the first women so appointed, after Jean Cassat Christman and Dorothy Kirkwood Mooney. "That was a wonderful call he gave me," Prichard says. She taught classes in the arts in Christian education and in children's ministry, served as director of field education for women students, and as director of the Reigner Reading Room. After two years as an instructor, she was made assistant professor.

"I enjoyed working with the women," Prichard says. She lived with the Master of Religious Education students in Tennent Hall, and encouraged the trustees to refurbish it. She was interested in early childhood education, and thought that the basement of Tennent would be a good place for a nursery school. She dreamed of a place at the Seminary for children, and went on to establish nursery schools in churches. Prichard says she was delighted to learn of the establishment of the Carol Gray Dupree Center for Children at the Seminary in 1995.

After five years of teaching at PTS, in 1961 Prichard returned to the church to work with children, and went on to serve several churches as director of Christian education. She remembers her years at the Seminary as "a gracious time that was life-forming." At the same time, as for many pioneers, the path was sometimes rocky. She says, "The Seminary experience as the only woman on the faculty was isolated. People were kind and generous, but I was a token on several committees." She remembers preparing diligently for committee meetings, only to find that decisions had already been made before the meeting, and she rarely had an opportunity to speak. "As far as making a major contribution, it was difficult. I was overshadowed by a real patriarchal faculty," she says.

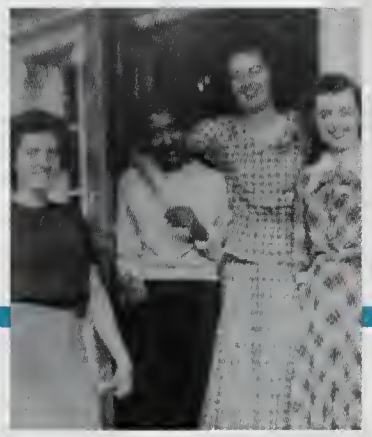
After leaving PTS, Prichard continued to advocate for women, and to educate her denomination, the United Presbyterian Church in the U.S.A., about the needs and gifts of women. She became a member of the General Assembly Mission Council, the Council on Women and the Church (COWAC), and the Council on Theological Education. When the members of COWAC visited the Presbyterian seminaries in the 1970s to encourage them to hire more female faculty members, Prichard was one of several women from COWAC who visited Princeton to talk with President James McCord, whom she remembers as receiving them very graciously.


Harriet Prichard

Prichard had a part to play in hiring the next woman professor at PTS, Freda Gardner. When Dean Elmer Homrighausen asked Prichard in 1960 if she could recommend someone to succeed her at the Seminary, she recommended Gardner, to whom she had sent some of her field education students for supervision. Gardner became the first woman to be a tenured professor at Princeton Seminary.

For more information about Alternative Gifts International, visit www.altgifts.org. For more information about the Haitian National Coalition for the Environment, visit www.haitienvironment.org. ▮

1952



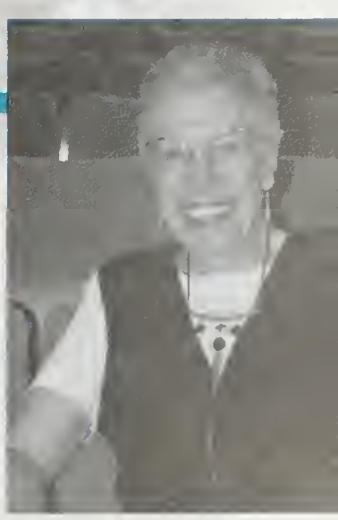
1953 — Dorothy Kirkwood Mooney is appointed instructor in Christian education, and serves until 1956.

1956 — Margaret Towner is ordained as the first minister of the Word and Sacrament in the United Presbyterian Church (USA).

1957 — Harriet Prichard is appointed instructor in Christian education, and in 1959 is promoted to assistant professor of Christian education, becoming the Seminary's first female professor. She serves until 1961.

1967 — Freda Gardner is promoted from assistant professor of Christian education to assistant professor of Christian education with tenure, becoming the first tenured female professor.

1967



1970 — The PTS Women's Center, a place for the women of the community to discuss common goals and concerns, is founded.

Class notes

Many alums have added their email addresses to the PTS web site. You can contact them using the online alumni/ae directory by choosing "Alumni/ae" from the home page and "Alumni/ae Directory" under Online Services. If you do not have the alumni/ae password for this section, please contact the Office of Alumni/ae Relations at alumni.relations@ptsem.edu or call 609.497.7756 for further assistance.

1947 On September 23, 2007, **Arthur Hughes (B)** was honored by the First Presbyterian Church of Jefferson City, Missouri, on the sixtieth anniversary of his ordination to the ministry.

1950 **Cheryl Robb Knieriemen (e)**, spouse of **George S. Knieriemen Jr. ('53B, '68M)**, died on October 27 at the Presbyterian Homes of Arden Hills, Minnesota. She is survived by her husband and daughters Marily Knieriemen of Ouagadougou, Burkina Faso in West Africa, and **Linda Knieriemen ('90B)** and her husband David P. Walter of Holland, Michigan.

1952 **Benjamin H. Adams (B)** recently moved with his wife of fifty years to Delaware from New Jersey to a fifty-five-plus community, which they are enjoying very much. Adams also transferred from Newton Presbytery to the Presbytery of New Castle. He and his wife, Jane, would love to hear from old contacts and friends, via letter, 38 Wheatsheaf Lane, Smyrna, Delaware 19977, email benjaminadams38@gmail.com, or phone 302.223.6535.

1957 In January, **Richard A. Hasler's (B)** new book on walking, *Surprises Around the Bend: 50 Adventurous Walkers*, was released by Augsburg-Fortress Publishers. He writes, "In my reading of biographies through the years, I noticed that many of the most creative men and women in history have been ardent walkers. Further, they claim that their walking positively influenced their creativity. I have written the book with the expectation that these companions of the way will inspire the reader to be a diligent walker, too."

1958 **Thomas E. Fisher (B)** was the guest preacher on Palm Sunday at the First Presbyterian Church in New Canaan, Connecticut. He is adjunct religious advisor at Amherst and Smith Colleges in Massachusetts.

Philip Park (B) published his memoir *Kimchi and Sauerkraut* in December. It is a reflection on his career in the United States and Japan and is available for purchase on amazon.com under his name and the title of the book.

1959 Fairhaven High School in Fairhaven, Massachusetts, has named their gymnasium after **Barton B. Leach (B, '67M)**, a former town basketball star who turned down an opportunity to play with the Boston Celtics, opting instead to study theology at Princeton Seminary. While playing for the University of Pennsylvania in 1955, during college, Leach was chosen the Ivy League's most valuable basketball player.

1960 **Ed Reitz (B)** presented a series of educational workshops in October in Pierre, South Dakota, focusing on strengthening the message of the church in the community. The series encompassed six messages on the theme "What Is the Biblical Meaning of 'The Church?'"

1961 **John Miller (B)** has published *The Admonitions of St. Thomas to Matthew the Evangelist*, a short series of letters from "doubting Thomas" raising questions about Barabbas, Judas, and other New Testament problems. The book is available through Drumragh Books.

1962 **Roger L. Dunnavan (B)** is interim pastor of the First Presbyterian Church of Cape May, New Jersey.

1963 **Earl Eisenbach (B)** has been serving as an ordained minister in the United Church of Christ for the past fifteen years. He was called as senior pastor of the Agawam Congregational Church in Agawam, Massachusetts, in 2000, and says there are several PTS graduates serving United Church of Christ congregations in Massachusetts.

As a commitment to his mantra, "friends don't let friends retire," **John Powers (B)** is serving as a principal to develop a concept of operations and countermeasures architecture to defeat nuclear smuggling from the former Soviet Union. Powers was awarded a Department of Defense subcontract in excess of a quarter of a million dollars to assist in this.

1964 **Wayne Whitelock (B)** has been appointed to the FBI National Chaplain Steering Committee, representing the New England region. In January he was the resident chaplain at the FBI Academy in Quantico, Virginia. He continues to serve as chairman of the Disaster Response Committee for the International Conference of Police Chaplains and as state chaplain for the Vermont State Guard.

1965 **Stephen T. Davis (B)**, professor of philosophy at Claremont McKenna College in Claremont, California, lectured on "God as Present and God as Absent" in March at Westminster College in Salt Lake City, Utah.

1966 **Herb Chilstrom (M)**, former pastor of the First Lutheran Church in St. Peter, Minnesota, spoke at the church's worship services and First Forum on October 7 as part of the congregation's sesquicentennial celebration.

John Galloway Jr. (B) retired in December after forty-one years as a Presbyterian minister, the last fourteen of which were as pastor of Wayne Presbyterian Church in suburban Philadelphia.

He also contributed to *Insights from the Underside: An Intergenerational*

Class notes

Conversation of Ministers, a book that offers candid conversations between young adult and veteran ministers.

In October, **S T Kimbrough Jr. (D)** appeared on a BBC television special dedicated to the celebration of the 300th anniversary of Charles Wesley's birth. The program featured an interview with Kimbrough and a scene from his musical drama, *Sweet Singer*, on Wesley's life and work. It was part of the BBC series *Song of Praise*. Kimbrough, who has had parallel careers as a professional singer/actor on the opera, musical, and concert stages and as a university and seminary professor, premiered *Sweet Singer* at New York's Carnegie Hall in 1985 and since then has performed it more than 500 times and on three continents.

M. Dudley Rose (B), minister of McDonough Presbyterian Church in McDonough, Georgia, has written *Life Lessons from the Table: Recipes to Feed the Body, Stories to Nourish Your Soul*. The book is available online at www.mcdonoughpresbyterian.com. He also volunteers as a chaplain with the Henry County Police Department Internal Affairs Division.

1967 **Kent Ira Groff's (B)** book *Writing Tides: Finding Grace and Growth through Writing* was published in 2007 by Abingdon Press. He writes, "The book grew out of a decade of leading writing seminars at places like Princeton and Pittsburgh Seminaries and the Chautauqua Institute in New York." Having moved to Denver, Colorado, in 2006, Groff continues to lead writing workshops and spiritual retreats in the United States and abroad. Contact him at kentiragroff@comcast.net.

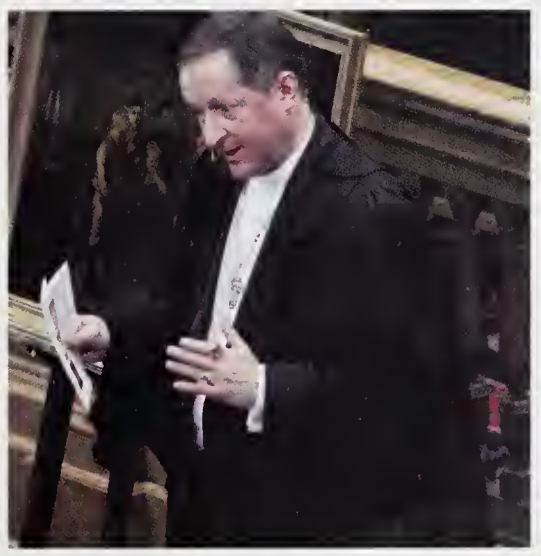
1968 In June 2007, **Lowery M. Brantley (b)** was appointed director of connectional ministries for the South Georgia Conference of the United Methodist Church. His office is located on Saint Simons Island, Georgia.

1969 **J. Cameron Bigelow (B, '70M)** retired in October from St. Andrew's-Knox Presbyterian Church in Fort Erie, New York. After thirty-six years of continuous parish ministry, Bigelow and his wife, Linda, have retired to Orillia, a community sixty miles north of Toronto, Canada.

Philip M. Hazelton (m) retired as head of staff and pastor of Worthington Presbyterian Church in Worthington, Ohio, on September 30 after more than thirteen years of service to the congregation. ▼



In May, **David Lunan (G)**, clerk to the Presbytery of Glasgow, was elected the 2008 moderator of the General Assembly of the Church of Scotland *(photo credit: Photo Express, Edinburgh)*. ▼



Jim Walkup's (B) web site, http://dr-jim.com/, offers insight for couples and individuals dealing with a wide variety of issues, including recovery from extramarital affairs, and relationships and personal growth. Walkup is a licensed marriage and family therapist in New York City.

1970 **Paul Aiello (B)** retired from the Seaview Baptist Church in Linwood, New Jersey, on December 31, 2007, and moved to Mars, Pennsylvania.

William H. Gray III (M) delivered an address during Amherst College's celebration of the life of the Reverend Dr. Martin Luther King Jr. in February.

1971 **Dale Claerbaut (M)** recently published his first book, *God's Covenant with the Creation—A Theology for Ecology.* It confronts nature-grace theology with a unitive creation covenant and offers a unique interpretation of Genesis. The book is available at amazon.com.

John Zehring (E) serves on the adjunct faculty of Bryant University in Smithfield, Rhode Island, where he teaches public speaking. He is senior pastor of the Kingston Congregational Church in Kingston, near the University of Rhode Island, and was recently the "Preacher of the Meeting" at the Rhode Island Conference of the United Church of Christ.

Class Notes may be edited for length or clarity, and should include the writer's name, degree(s), year(s) of graduation, address, and telephone number. We receive many class notes and try to print them all, but because the magazine is published three times a year, that is not always possible.

Photographs are welcome, but upon discretion of the editors may not be used due to the quality of the photograph or space limitations. Photographs may be submitted electronically as long as they are a high-quality resolution of at least 300 dpi.

Key to Abbreviations:
Upper-case letters designate degrees earned at PTS:

M.Div.	B	M.A.T.S.	T
M.R.E.	E	D.Min.	P
M.A.	E	Th.D.	D
Th.M.	M	Ph.D.	D

Special undergraduate student U
Special graduate student G

When an alumnus/a did not receive a degree, a lower-case letter corresponding to those above designates the course of study.

Class notes

1972 **John Snyder (B, '75M)** is a pastor, author, and conference speaker, and has pastored and planted churches in California, New York, and Switzerland. He is comoderator of Knox Fellowship, an international evangelism training organization that prepares and mobilizes church leaders to establish relevant, dynamic outreach ministry. He received his Th.D. from the University of Basel, and is author of *Reincarnation vs. Resurrection* (Moody Press), *These Sheep Bite*, and *Jesus: The Only Way?* as well as the upcoming *Resenting God, Storm Rider: Surviving and Thriving after Life's Catastrophes* and *The No-God Delusion: A Response to Richard Dawkins* (all Appleseed Press).

His wife, Shirin, and daughters, Sarah and Stephanie, are also published authors and write under the name Nous Trois. They have written scripts for short plays, articles, and short stories. Snyder and his family divide their time between California, New York, and Europe.

Jack Van Ens (B, '76M, '84P), who portrays men in history like Jonathan Edwards and Thomas Jefferson, has recently led worship services on the East Coast and in Michigan. He also appeared in April at The Awakening America Conference in Northampton, Massachusetts, where a group of evangelical and Pentecostal national leaders gathered to discuss Reformed theology.

1973 **Robert Bayley (B)** concluded his interim pastorate at Londonderry Presbyterian Church in New Hampshire and is now in an interim position laboring outside the bounds of the Presbytery of Northern New England, at St Peter's in the City Presbyterian Church in Tauranga, New Zealand. His email address is rbayley@stpeters.org.nz.

Rowland F. Bennett (E) is interim director of the Clarence Dillon Public Library in Bedminster, New Jersey.

Ashton T. Stewart Jr. (B) has been elected as the chairman of the board of SAT-7 PARS, a twenty-four-hour-a-day Farsi language Christian satellite channel. He also hosts his own Farsi language discipleship on the air, teaching a program for the growing house church movement in Iran.

Monica Styron (B) participated in an interfaith panel in March in Sonoma County, California, sharing her experiences of and insights about the Palestinian/Israeli conflict.

Lloyd Umbarger (M) writes, "Since retiring to my home county of Harford County, Maryland, ten years ago, I have preached about 175 times—in twenty-seven congregations in four states. There is great joy in starting new ecumenical organizations. I am now working on number four, the Harford Ecumenical Forum.

1974 **Joseph Stanley Heggelund (B)** is senior pastor of the local chapter of Good Faith Ministries, which ministers weekly in sermon through its "Faith for Today" program, which he founded at WNLC in New England while he served as a contact chaplain for the armed forces during the Vietnam War.

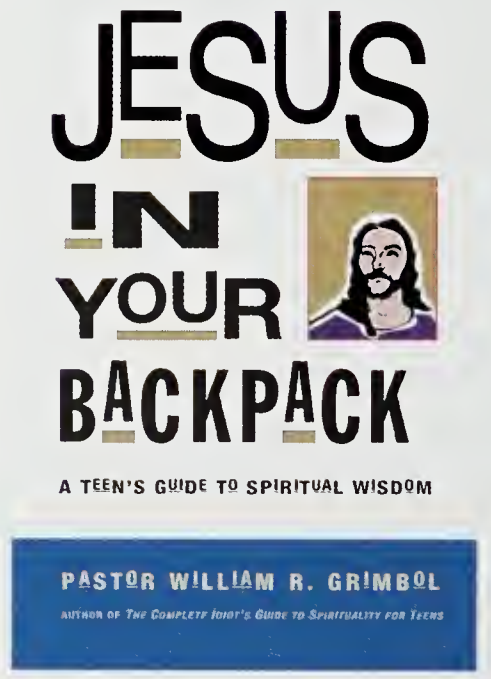
David H. Hicks (B), former U.S. Army chief of chaplains, spoke in February at the annual National Prayer Breakfast at Fort Meade in Anne Arundel County, Maryland. He received a Commander's Certificate of Highest Commendation and a painting of the Main Post Chapel and McGlachlin Parade Field from the installation commander.

Ogbu Kalu (B), the Henry Winters Luce Professor of World Christianity at McCormick Theological Seminary, delivered a lecture in November at Dominican University in River Forest, Illinois, on the topic "Black Joseph: Rhetoric and Motivations of African American Evangelization of Africa." Kalu is a native of Nigeria.

1975 **Michael J. Alliegro (m)** was installed in December as the third rector of St. Francis of Assisi Cathedral Parish in Metuchen, New Jersey *(photo credit: Patrick J. Carroll/*The Catholic Spirit*)*. ▼



William R. Grimbol (B) has published *Jesus in Your Backpack: A Teen's Guide to Spiritual Wisdom* (Ulysses Press). The book shows teens how they can connect with Jesus as teacher, role model, sage, and spiritual seeker. Grimbol is the director of Shelter Island Community Youth Center in Shelter Island, New York. ▼



In August, **Richard Raum (B, '85P)** began a new call as pastor of Forest Hills Presbyterian Church in Grand Rapids, Michigan. He hosted an alumni/ae gathering for PTS alums in the Grand Rapids area in May.

Kent Ulery (B) has been named the tenth president of Bangor Theological Seminary in Maine. He will take over the nearly 200-year-old institution on July 1. He currently

Class notes

is minister for the Michigan Conference of the United Church of Christ.

1977 **John Bruington (B)** is back in Montana after a brief sojourn back East in Indiana. He is glad to be back in the West and is doing bi-vocational ministry on the hi-line (north central) region of Montana. He writes, "This is becoming the norm for rural ministry now that denominational support for the small church is no longer available. As some of you have also discovered, age works against us now and finding full-time pastoral work is quite difficult—so bi-vocational ministry is becoming our only option. But the good news is that it can be done and offers some very exciting and unusual approaches to ministry. For those who remember me—yes, I do still ride and occasionally work the roundup out here (can't do that in New York City!). Greetings to my classmates and especially those of you still running the race with your eyes on the goal. It's been tough, but what a ride!"

Bruce Forbes (D), professor and chair of religious studies at Morningside College in Sioux City, Iowa, provided information about the history of Christmas when he summarized his new book, *Christmas: A Candid History*, at the college in November, during a public event sponsored by the school's Academic and Cultural Arts Series.

1978 **Peter Bauer (B)** was promoted to the rank of lieutenant colonel in the U.S. Army in a pinning ceremony on September 14.

James E. Sciegel (E) serves the U.S. Army Chaplain Corps as the regional manager for religious education programs for Installation Management Command Europe. He works from Heidelberg, Germany, and provides guidance, consultation, and training for religious educators serving the multiple-faith communities on army garrisons in Germany, Italy, and Belgium. His address is CMR 420 Box 1881, APO AE 09063; email jsciegel@usa.net.

Katherine "Kate" Simons (B, '80M) was installed on February 24, 2008, as the new pastor of Christiana Presbyterian Church in Newark, Delaware.

Thomas Spann (B) delivered the J.N. Ervin Lecture in March at Jarvis Christian College in Hawkins, Texas. He is former professor of religion at the college and is currently the associate director of the intern program at Perkins School of Theology at Southern Methodist University.

1979 **James S. Boelens (B)** serves as the command chaplain at U.S. Army South. He is responsible for coordinating religious support to the U.S. Army during partnership exercises in Central America, South America, and the Caribbean.

Kristine Malm Holmgren (B) recently accepted a position with Capella University in Minneapolis as an instructional designer and writer. She will complete her Ph.D. in education in June 2009. Her collection of essays *Making Do in the Promised Land* was recently published by Lone Oak Press.

Philip M. Jones (B) is the new pastor and head of staff of Central Presbyterian Church in Summit, New Jersey.

For the past two years **Nigel J. Robb (M, '89M)** has held positions for the Church of Scotland: associate secretary for worship and doctrine of the Mission and Discipleship Council and secretary for the Church Art and Architecture Committee, which advises on church building and alteration of church buildings throughout Scotland. He was in the United States in March and visited the PTS campus, and writes that he hopes to attend the alumni/ae reunion in October.

Beverly Zink-Sawyer (B) was inaugurated in the Samuel W. Newell Jr. Chair of Preaching and Worship at Union Theological Seminary and Presbyterian School of Christian Education on February 20. The title of her inaugural lecture was "The 'Best' Is Yet to Be: The Pursuit of Preaching Perfection in Light of the Ineffable Word." She is the first person to be named to the Newell Chair of Preaching and Worship.

1980 Last June, **Thomas Brackbill (B)** became pastor of the First Presbyterian Church in Alma, Michigan.

George Cladis (B) has been called to the positions of executive pastor of Liberty Churches (Shrewsbury/ Worcester, Massachusetts) and chief operating officer of the New England Dream Center, a faith-based social service agency in Worcester started by Liberty Churches. He has also been elected to the position of assistant professor, adjunct, in the Doctor of Ministry program at Fuller Theological Seminary.

Richard Sheffield (B) has published *Preaching the Parables: I Love to Tell the Story*, reflecting on the parables of Jesus that appear in Cycle A of the Revised Common Lectionary. The book was published by CSS Publishing Company and is available online.

1981 **Jeffrey DeYoe (B)** was joined by his friends and former classmates **Alex Chamberlain ('81B)** and **Cindy Shepherd ('81B)** when he was installed by the Presbytery of Scioto Valley as the pastor of Worthington Presbyterian Church in Worthington, Ohio. Chamberlain, a hospital chaplain in Boise, Idaho, preached the sermon "Born to Run," and offered appropriate quotations from Bruce Springsteen's famous ballad. Not to be outdone, Shepherd, a pastor in Philo, Illinois, gave the charge to the pastor and used the vast Springsteen catalogue as well, quoting from another great ballad, "Badlands." DeYoe says that "traditionalists and former professors will be relieved to know that Chamberlain and Shepherd also quoted Jesus and the Apostle Paul."

Also present at the gala event was **Ruth Kuyper DeYoe ('82E)**, interim director of Christian education at the First Presbyterian Church in Granville, Ohio, and Jeff's wife and ministry partner of almost twenty-six years. A good time was had by all

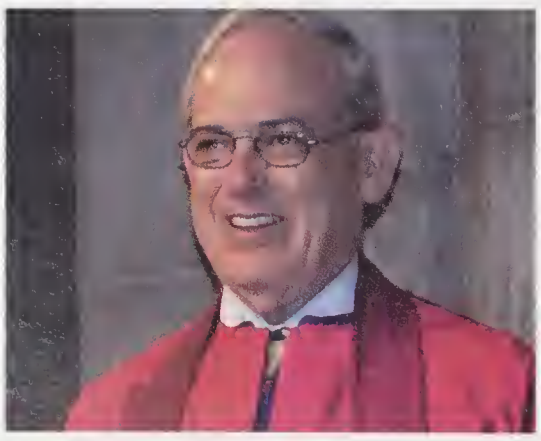
Class notes

and the newly installed pastor was later heard to say, "It's just like *The Big Chill* except I'm not dead."

Duane Hix (B) is the new pastor of White Memorial Presbyterian Church in Willow Spring, North Carolina.

Don Richter (B, '92D) is on the editorial board for a book series PTS's Institute for Youth Ministry has negotiated with Abingdon Press. He is drafting a chapter for a collaborative book with the working title *Wings for the Soul*, to be edited by Kenda Creasy Dean, PTS's associate professor of youth, church, and culture.

Thomas L. Stiers (P) has served as interim senior minister of The Riverside Church in New York City since January 2007. He has held pastorates in Connecticut, where he served as the senior minister of the First Congregational Church in Old Greenwich for twenty-nine years. He most recently served as interim senior pastor at the Church of the Beatitudes in Phoenix, Arizona, from 2005 to 2006. ▼



1982 **Ann Clay Adams (B)** was named associate dean for academic administration at Columbia Theological Seminary. She and her husband, **Fritz Bogar ('80B, '81M)**, and their son Gabe live in PTS Dean Darrell Guder's former faculty home at Columbia.

Keith E. Edwards (B) is interim pastor of the First Filipino Presbyterian Church of Azusa, California.

Angus Kerr (M, '05P) has been appointed clerk to the Presbytery of Glasgow in the Church of Scotland. Kerr began duties on February 1 and succeeds **David Lunan ('69G)**, who was elected moderator of the General Assembly of the Church of Scotland in May. Both Kerr and Lunan were Peter Marshall Scholars while at PTS.

James K. Mahan (B) was installed as pastor of the Turn of River Presbyterian Church in Stamford, Connecticut, on March 30.

Shelly Stackhouse (B) has been named a lecturer at Yale Divinity School. She serves as senior pastor of the Church of the Redeemer in New Haven, Connecticut. She celebrated the twenty-fifth anniversary of her ordination at a worship service, with **Suzanne Rudiselle ('76B, '87M)** preaching, and her fiftieth birthday by going skydiving! ▼



1983 **Susan R. Garrett (B)**, New Testament professor at Louisville Presbyterian Theological Seminary, gave the convocation address at the opening convocation of the school's 155th academic year in September. Her address was titled "Wanting God and Wanting What We Want: Angels and the Problem of Desire."

In April, **Renita Weems (B, '89D)** took part in a major interdisciplinary conference on Black religion in the African diaspora held at Yale University. The "Middle Passage Conversations" conference featured forty leading scholars from across the country who engaged in eight moderated panels and explored the ways in which they understand Black religiosity in their work.

1984 **Brenda Halbrooks (B)** is pastor of the Three Chopt Presbyterian Church in Richmond, Virginia.

In January, **Donald Marsden (B)** joined the staff of Presbyterian Frontier Fellowship, a validated mission support group that works closely with the Presbyterian Church (USA) in its worldwide efforts to extend the gospel of Jesus Christ to ethnic groups that have no self-reproducing church in which the gospel is preached in the language and terms of their culture. ▼



Barbara Blythe Ndovie (B) is the new pastor of Haven United Methodist Church in Quinton Township, New Jersey.

Mary C. Nebelsick (B) is a Presbyterian mission coworker teaching in the Philippines.

Phil Olson (B) was installed as pastor of the Church on the Mall, the Presbyterian church at Plymouth Meeting Mall in Plymouth Meeting, Pennsylvania, on September 16, 2007.

William R. Ripley (B) retired from active ministry in 2000 and is now teaching Spanish full time at a high school, two universities, and a police academy. He writes: "My wife, Jennifer, and I divorced in 2003, and Jennifer lives near our daughter, Jessica, and her family in Longview, Washington. Our son, Shawn, born in Princeton, is a sergeant in the California Air National

Class notes

take a bow

William Rambo ('36B) was honored in April by the First Presbyterian Church of Northport, New York. The annual "William T.P. Rambo Spiritual Enrichment Day" was inaugurated to demonstrate the congregation's gratitude for Rambo's service to the greater church for more than seventy-five years and to thank him for his active participation in the life and ministry of the Northport congregation, where he has worshipped in recent years. **Michael Lindvall ('74B)**, pastor of Brick Presbyterian Church in New York City, was the guest preacher.

George Krebs ('49b), retired pastor of Calvary Lutheran Church in Minocqua, Wisconsin, was honored in February for thirty years of service as chaplain of the Northwoods Law Enforcement Association. Krebs received plaques recognizing his many years of dedicated service, including one from the town chairman declaring it "Pastor Krebs Day."

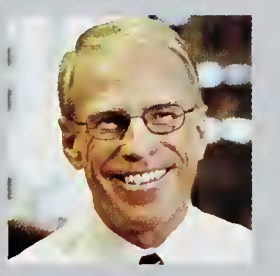
John Galloway Jr. ('66B), a PTS trustee, received the Living Pulpit Award for his sermons that have been a model for churches across America. The award was presented in November in Philadelphia by the National Liberty Museum at the Heroes of Liberty Awards Dinner.



Dean A. Boldon ('69B), professor emeritus and former academic vice president and dean of the faculty at Maryville College in Maryville, Tennessee, was presented the Maryville College Medallion during the Founder's Day Banquet in October. The award is the highest honor bestowed by the college, in recognition of individuals who have dedicated their efforts to advancing the college's reputation as a distinctive educational and cultural institution. In 2006, Boldon was honored as Maryville's "Outstanding Teacher."



William P. Robinson ('75b), president of Whitworth University and a PTS trustee, received the Charles Foreman Award for Innovation in Private Higher Education in April. The award recognized his leadership in helping private colleges forge successful partnerships with public universities, the business community, and under-represented minority populations, and is presented each year by the Foundation for Independent Higher Education. Robinson received the award at the foundation's annual meeting in Jersey City, New Jersey.



Carlos Cardoza-Orlandi ('90M, '99D), associate professor of world Christianity at Columbia Theological Seminary, received one of three Building Bridges awards given by the Islamic Speakers Bureau, one of metropolitan Atlanta's largest Muslim organizations. The award honors organizations and individuals who are considered Georgia's most effective leaders in promoting cross-religious and multi-ethnic dialogue.

Mark Douglas ('93B, '94M), associate professor of Christian ethics at Columbia Theological Seminary, was awarded an honorable mention prize by *In Character: A Journal of Everyday Virtues*. Douglas was recognized for his editorial and opinion writing. His award-winning articles, "Give Me Patience Right Now" and "Waiting and Wanting," appeared in consecutive December 2006 issues of the Atlanta weekly *The Sunday Paper*. Douglas received the $5,000 prize, one of two awarded, at an October ceremony at New York City's Yale Club.

Joanne Bullock ('94B), creator of the creative drama ministry and director of marriage and family ministry at Shiloh Baptist Church in Trenton, New Jersey, and pastoral assistant to **Darrell L. Armstrong ('99B)**, pastor of the church, was honored by the Burlington-Camden Alumni Chapter of Kappa Alpha Psi, through its Community Development Corporation, in November. Bullock is active in her community and was instrumental in stopping a waste disposal plant from being built behind an elementary school. She is also the former president of the Trenton Ecumenical Area Ministry, a founding member of the only Black theater company in New Jersey (the Players Company of Trenton), and a former Trenton high school teacher and counselor at Mercer County Community College.

Cathy Gumpert ('00B, '01m), pastor of Readington Reformed Church in Readington, New Jersey, received a grant from the Knights Templar, a branch of the Masons, for a ten-day trip she took to Jerusalem in February. The organization awards these grants yearly to at least one Christian minister, male or female, from each state, regardless of denomination.

Guard." Ripley married Erin Marie Davis on July 7, 2007, at a ceremony at his summer home on Puget Sound in Washington State. The couple honeymooned in Ireland. He writes that he misses his days in Princeton. "Such great memories."

1985 **Gayle D. Beebe (B)** was inaugurated as Westmont College's eighth president on April 11, 2008. The day of events and lectures focused on "The Global Imperative: Education and the Knowledge Society in the 21st Century." One of the events was an address by Steve Forbes, president and CEO of Forbes and editor-in-chief of *Forbes* magazine.

From mid-March through its mid-May adjournment, **Richard Buller (B)** (center) was the spiritual leader for the 134 members of the Minnesota State

Class notes

House of Representatives. Buller is pastor of Valley Community Presbyterian Church in Golden Valley. ▼

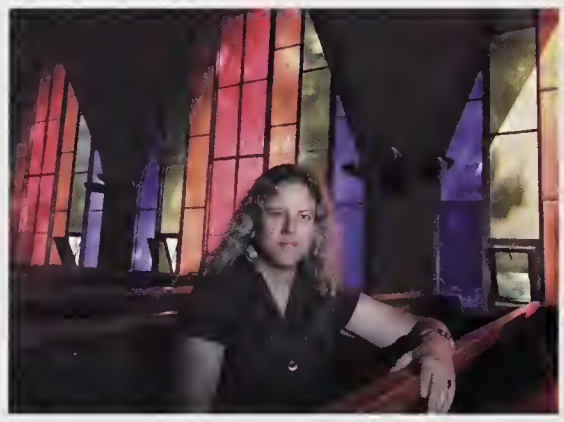


Eleazer Fernandez (M), professor of constructive theology at United Theological Seminary in St. Paul, Minnesota, offered the liberal perspective in a dialogue that took place at United in November as part of a series called "Can We Talk? An Evangelical/Liberal Dialogue."

Marion Jackson (B, '86M) is the new pastor of Wall United Methodist Church in Spring Lake Heights, New Jersey. She was formerly pastor of the First United Methodist Church in Montclair *(photo courtesy of* The Coast Star*)*. ▼



Karen Moritz (B) was installed on September 9, 2007, as pastor of Cornerstone (United Ministries in Higher Education) at the University of Nebraska-Lincoln. Moritz, who is legally blind, loves campus ministry and explains: "I don't drive, so one big draw of campus ministry is that I can walk everywhere." *(photo credit:* Lincoln Journal Star*)* ▼



Anoushavan Tanielian (M), the vicar general of the Eastern United States' Prelacy, gave a lecture titled "Abundant Life through Christian Education" at Montreal, Canada's, Armenian community center in January. Bishop Tanielian was recently appointed the ecumenical officer of the United States by His Holiness Aram I, Catholicos of the Armenian Catholicosate.

1986 **Dale Luffman (T)**, a member of the Council of Twelve Apostles Missionary Quorum for the Community of Christ, was the guest minister at a worship service in November at the Leavenworth Community of Christ Church in Leavenworth, Kansas.

Anna Williamson (E, '93B) was installed on January 13, 2008, as pastor of Beardsley United Methodist Church and Browns Valley United Methodist-Presbyterian Church, a two-point parish in rural western Minnesota.

1987 **Martin R. Ankrum (B)** was installed by Redstone Presbytery as vice moderator for 2008 and will be the moderator of the presbytery in 2009. Ankrum also serves as chair of the presbytery's Committee on Ministry. He is the pastor of the First Presbyterian Church in Greensburg, Pennsylvania.

Timothy E. Fulop (B) has been named dean of the college, vice president for academic affairs, and professor of religion at William Jewell College in Liberty, Missouri. He was formerly dean, vice president for academic affairs, and associate professor of religion and philosophy at Lakeland College in Sheboygan, Wisconsin.

Chris Keating (B) received his Doctor of Ministry degree from Saint Paul School of Theology in Kansas City, Missouri, in May 2007. His thesis was titled "Perilous Journeys: Noticing, Exploring, and Interpreting Leadership in Multiple Staff Settings." PTS alums **Warren Carter ('91D)** and **Robert K. Martin ('85B, '95D)** were principal advisors. In fall 2006 he was invited to teach preaching and exegesis to commissioned lay pastor students in his presbytery. He is pastor of Woodlawn Chapel Presbyterian Church in suburban St. Louis.

Mary Tiebout (B) is the consulting minister of the Unitarian Universalist Fellowship of Sussex County, New Jersey. She preaches two Sundays each month and attends to the various pastoral needs of the congregation.

After twenty-five years in the United States, **Louke van Wensveen (D)** has moved back to The Netherlands, where she works for the Oikos Foundation, an ecumenical non-governmental organization for sustainable development. Her new address is: Zegerijstraat 36, 6971 ZP Brummen, The Netherlands.

Gary J. Ziccardi (B) writes, "Deployed for one year, I am serving as the United States Air Force's wing chaplain in Southwest Asia through August 2008. Following this year, I will be assigned as the air force's action officer under the deputy chief of chaplains to build the new multi-million-dollar Chaplain Service Institute.

1988 **Robert W. (Bob) Henderson (B)** was installed as pastor and head of staff of Covenant Presbyterian Church in Charlotte, North Carolina, on April 20, 2008. **Anna Carter Florence ('98B,**

Class notes

'00D), associate professor of preaching at Columbia Theological Seminary, preached the sermon. Henderson is the church's fifth pastor in its sixty-one-year history. He previously served as pastor of Westminster Presbyterian Church in Greensboro. ▼



Joy A. Schroeder (B) has published a book on the history of interpretation of biblical narratives of sexual violence, titled *Dinah's Lament: The Biblical Legacy of Sexual Violence in Christian Interpretation* (Fortress Press, 2007). She is associate professor of church history at Trinity Lutheran Seminary in Columbus, Ohio, and associate professor of religion at Capital University, also in Columbus, where she holds the Bergener Chair in Theology and Religion.

Will Vaus (B), president of Will Vaus Ministries, has written a tribute to his father, *My Father Was a Gangster*, published by Believe Books of Washington DC.

Steve Yamaguchi (B) has contributed to *Insights from the Underside: An Intergenerational Conversation of Ministers*, a book recently published by Broadmind Press that offers candid conversations between young adult and veteran ministers.

1989 **Allen Hilton (B)** was a volume editor for the twelve-volume series *Feasting on the Word: Preaching the Revised Common Lectionary* (Westminster John Knox Press). This series offers pastors focused resources for sermon preparation, written by companions on the way.

Babette Davis Reeves (E) has found her current "niche" as children and youth librarian at Southern Peaks Public Library in Alamosa, Colorado, a position that has made her something of an unexpected celebrity in a town of only 8,000. She writes that she serves on the state library's steering committee for early literacy, and enjoys DJing "Ballads and Bluegrass" at the local public radio station. In 2007 she graduated her oldest son from their homeschool; she says, "Ben is now studying classics at Knox College in Illinois." Brendan, her youngest, is in sixth grade and still homeschooled. She and her husband, Brian, celebrated twenty years of married life in 2007, and they love living in the San Luis Valley, "even if it is the coldest place in the continental USA!"

Weddings & Births

Weddings

Erin Marie Davis and William Ripley ('84B), July 7, 2007
Leigh Morrison ('02B) and Tom Johnson, June 23, 2007
Cathleen Jaworowski ('03B) and Raymon Wolff, February 16, 2008
Ruth-Aimée Belonni-Rosario ('07B) and Amaury Tañón-Santos ('05B), January 26, 2008

Births

Katelin Grace Yuning adopted by Joan Irminger ('88B) and Ken McKenzie on November 20, 2007
Holly Eve to Tracey and Allan ('94B, '01D) Cole on October 6, 2007
Soren Grace to Sonya and Timothy ('98B) Sloan on October 24, 2007
Phoebe Amelia to Amy Nelson ('01B) and Brad ('01B) Busiek on May 17, 2007
August (Gus) James to Allison Herman ('03B) and Keith Beaulieu on October 2, 2007
Riley Wilhelm to Nancy and Nathan ('04B) Hart on January 21, 2008
Manenjungla to Tajen and Temsuwati ('06M) Kichu on January 12, 2008
Cora Jane to Amy and Seth ('06B) Svaty on September 28, 2007

Cynthia Rigby (B, '98D) gave the inaugural Jean and Parker F. Wilson Seminar to kick off the spring semester of the Stalcup School of Theology for the Laity at Brite Divinity School. Her seminar was titled "Deep and Wide: Living into God's Amazing Grace."

1990 **Kirk Bingaman (B)** has published his second book, *Treating the New Anxiety: A Cognitive-Theological Approach*, with Jason Aronson Publishers. He is assistant professor of pastoral counseling and the director of the pastoral counseling program in the Graduate School of Religion/Religious Education at Fordham University in New York.

Carlos F. Cardoza-Orlandi (M, '99D) was a volume editor for the twelve-volume series *Feasting on the Word: Preaching the Revised Common Lectionary* (Westminster John Knox Press). This series offers pastors focused resources for sermon preparation, written by companions on the way.

Cardoza-Orlandi was also the Henry H. and Marion A. Presler Lecturer at Louisville Presbyterian Theological Seminary's second annual Edwards-Presler Lectureship on Justice and Mission in October. His lecture was titled "Mission Impossible? Faith at the Crossroads of People and Religion." In May he was promoted to professor of world Christianity at Columbia Theological Seminary.

In August, **Ricardo Green (B, '91E)** participated in the third annual conference of the Cross Cultural Alliance of Ministries, an initiative of the Presbyterian Church (USA) that addresses issues facing the church through a multicultural lens. He was elected the ecumenical outreach coordinator of the organization.

Obery Hendricks (B) was a featured speaker in June at Princeton University's conference "Envision: The Gospel, Politics, and The Future."

Class notes

1991 **Lisanne Finston (B)** has worked in New Jersey to address hunger, poverty, and other human and community needs since 1989. She has been executive director of Elijah's Promise Soup Kitchen in New Brunswick since 1993, overseeing the serving of nearly 100,000 meals annually.

Ernest R. Flores (B), pastor of the Second Baptist Church of Germantown in Philadelphia, Pennsylvania, has published *Tempted to Leave the Cross: Renewing the Call to Discipleship* (Judson Press).

Scott Huber (M) taught a class titled "Fruit of Blessing, Root of Evil: Money in the Life of Faith" for The Frederick School of Religion in Frederick, Maryland. The school is planned for laity and clergy by representatives from area churches and is in its twenty-fifth year.

Tim Morehouse (B) married Kara Megan Mansfield on October 18, 2003. Their son Gabriel Boone Mansfield Morehouse was born on November 30, 2006.

Dymayanthi Niles (B) (below left) was ordained on April 13, 2007, received tenure from Eden Seminary in St. Louis, Missouri, where she teaches theology, and became an American citizen last May. Her father, Preman Niles, also graduated from PTS, earning a Ph.D. in 1975. ▼



1992 **Donovan Drake (B)** was the featured speaker on *Day 1* on April 6 and 13, 2008. The *Day 1* radio program was launched as *The Protestant Hour* in 1945 by an alliance of denominations.

Richard "Trace" Haythorn (B) was elected president of The Fund for Theological Education, effective January 2008. He previously served as director of the Vocation and Values Program and the Center for Servant Leadership at Hastings College in Hastings, Nebraska, as well as assistant professor in the Department of Religion. The Fund for Theological Education is a leading ecumenical advocate for excellence and diversity in Christian ministry and theological scholarship.

Berlinda A. Love (B) published *Sermons from the Heart* as a book and an audio book in December. She is in her twenty-sixth year of teaching with the Trenton School District and is a member of Concerned Pastors and Ministers of Trenton and Vicinity and an itinerant elder in the African Methodist Episcopal Church, First Episcopal District.

1993 In November, **Mark Douglas (B, '94M)** preached and led discussions on peace, war, and the Christian tradition, at Sylvania United Church of Christ in Sylvania, Ohio. He is associate professor of ethics at Columbia Theological Seminary in Decatur, Georgia.

1994 **John (Jack) M. Brown (B)** and **Sharon Garlough Brown (B)** are copastors of Redeemer Covenant Church in Caledonia, Michigan.

Patricia Fisher (B) will retire in June from her secular elementary school educator position. She has taught for thirty-four years. Fisher also does part-time pulpit supply for Mine Hill Presbyterian Church in Mine Hill, New Jersey, and is looking forward to devoting more time to her ministry.

Osy Nuesch (B) concluded a decade of service as pastor of Bensalem Presbyterian Church, one of the original churches that established the Presbytery of Philadelphia, to accept a call as the pastor of an even older church, Six Mile Run Reformed Church in Franklin Park, New Jersey, a congregation of the Reformed Church of America and established in 1703.

After more than a decade on the pastoral staff of a 3,000-member church in Bethlehem, Pennsylvania, in October **Ruth Santana-Grace (B)** completed two years as executive presbyter of San Gabriel Presbytery in southern California. She is the first Hispanic American woman to serve in this capacity in the contiguous states. She writes that San Gabriel Presbytery is "small geographically, but it has ten languages of worship on Sunday morning. In addition, three clergy and missionary retirement communities along with several seminaries are housed within the bounds of the presbytery. This paints a unique picture for the presbytery in how they serve and minister to one another." Santana-Grace is happy to be using her pastoral, political, seminary, and administrative backgrounds as she seeks to lead and serve "the saints" of San Gabriel Presbytery.

1995 **Mel Glazer (P)** is rabbi of Temple Shalom in Colorado Springs, Colorado.

In November, **Richard A. Grounds (D)** gave a presentation titled "Native Voices: Colonial and Contemporary Issues in Native Language Revitalization" on the campus of The University of North Carolina at Pembroke. Grounds, who is of Yuchi and Seminole heritage, is the project director of the Euchee (Yuchi) Language Project based in Sapulpa, Oklahoma, working with the five remaining fluent Yuchi speakers.

William A. Lewis (M) is pastor of the Presbyterian Church in Fremont, Nebraska. He previously served the First Presbyterian Church in Aurora, Illinois, before going to Fremont.

Class notes

Last May, **Prince Singh (M)** was elected bishop of the Episcopal Diocese of Rochester, New York, to lead the fifty-two congregations in the diocese.

Eugene Taylor Sutton (d) has been elected as the Episcopal Diocese of Maryland's first African American bishop. He was chosen in April as the diocese's fourteenth bishop of Maryland.

1996 **Geraldine "Gerry" Godfrey (B)** is pastor of the Hanover Church of the Brethren in Hanover, Pennsylvania. She previously served for eleven years as pastor of the Mechanic Grove Church of the Brethren in Lancaster County.

1997 **Greg Finch (B)** is associate of collaborative projects at the Cathedral Center for Prayer and Pilgrimage at the Washington National Cathedral in the nation's capital.

Jonelle (Garo) Kazarian (B) recently completed her exams for licensure as a marriage and family therapist in California. Her husband, Kalem, and their three children, Judi, six, Peter, four, and Frank, two, have just moved to Armenia to do mission work in a northern Armenian village called Lusaghbyur. She writes, "When the snow melts we will move there from the capital of Yerevan and start to rebuild 100 homes that have not been reconstructed since the 1988 earthquake that devastated this village. The remaining families in the village live in shipping containers or basements of half-built homes. The elevation of Lusaghbyur is 6,000 feet and it gets to be minus thirty-five degrees in the winter. These are very harsh conditions with the limitations of the metal shipping containers. We can be reached by email or at our blog site, www.kazariansinarmenia.blogspot.com. Blessings to all!"

Betsey Mauro (P), pastor of Rockland Congregational Church in Rockland, Maine, led a three-session study in March that explored ways to pray, finding the right way for oneself, and what the Bible teaches about prayer.

Ned Morgens (B) is president and owner of SarahCare at Johns Creek, an adult day care facility in Suwanee, Georgia. He served as a delegate to the 2005 White House Conference on Aging and is on the Rules Advisory Group for the Georgia Department of Human Resources Office of Regulatory Services, which develops regulations for adult day care in Georgia.

David Shinn (B) has contributed to *Insights from the Underside: An Intergenerational Conversation of Ministers,* a book recently published by Broadmind Press that offers candid conversations between young adult and veteran ministers.

Victor Thasiah (B) graduated with a D.Phil. in theology from Oxford University. He studied Karl Barth's ethics under the supervision of Dr. John Webster. He began a new position in June as assistant director for social policy studies at the national office of the Evangelical Lutheran Church in America in Chicago. He writes, "The estrogen just seeps from our house, which now includes two daughters, Eden Elizabeth and Athena Sophia, ages six and fifteen months." To compensate, Thasiah says he teaches the girls wrestling, soccer, running, golf, and jujitsu early on.

1998 **Todd Allen (B)** is the fourth pastor in the forty-eight-year history of the Presbyterian Church of the Way in Shoreview, Minnesota. He was installed on November 18, 2007.

Rosanna Piper Anderson (B) was installed as the associate pastor of the First Presbyterian Church of Cranbury, New Jersey, on May 6, 2007. Dr. Samuel Hugh Moffett preached on "The Sower, the Seed, and the Soil." In April 2007, Anderson was granted the credential of certified Christian educator in the PCUSA.

Bryan Bass-Riley (B) began a new position in November as the director of pastoral care/CPE supervisor at the Alfred I. duPont Hospital for Children in Wilmington, Delaware. He is also certified as a clinical chaplain and is a CPE supervisor-in-training through The College of Pastoral Supervision and Psychotherapy. He writes that his daughters are doing wonderfully and his wife, **Lori ('00B)**, continues to serve well as the pastor of Christ Presbyterian Church in Gibbstown, New Jersey.

Scott Erwin (B) has started a new church in Fredericksburg, Virginia, which he describes as a post-evangelical, missional gathering of faith. They meet in an art gallery called The Third Floor on Sunday nights from 5:00 p.m. to 7:00 p.m.

James Lynch (B) has been promoted to vice president of employee communications at American Express. In his expanded role, he will lead communications for the vice chairman of the American Express Company and the company's more than 24,000 employees in forty-six countries. He splits his time between the company's headquarters in New York and London, and his home office in West Palm Beach, Florida.

1999 **Ron Choong (B)** visited Melbourne, Australia, in February to lecture on "Challenges to the Christian Mind" as part of the Academy for Christian Thought's first conference in Australia. For more information, visit http://web.mac.com/actron/iWeb/ACT-Oz.2008/Welcome.html.

Scott Nowack (B) participated with nineteen other PTS alumni/ae in the 2007 Holy Land Spiritual Renewal Program. The group traveled to Israel for two weeks in the Galilee and Jerusalem. The pilgrimage was led by James Charlesworth, PTS's George L. Collord Professor of New Testament Language and Literature, **Matthew V. Novenson ('06M)**, and **Jonathan E. Soyars ('07B)**. Nowack writes, "It was the experience of a lifetime!"

Class notes

2000 **Dylan Dodd (B)** is a research fellow in the Philosophy Department at the University of St. Andrews in Scotland.

In January, **Cornell Edmonds (B)**, stated clerk of the Presbytery of New York City, co-led a discussion with other faith community participants, "Living the Hopes of Dr. Martin Luther King Jr.'s Vision of a Beloved Community," as part of the film festival "Race, Faith, Class, Gender: The Challenges and Opportunities We Face in a Global Community," at the West Windsor Library in West Windsor, New Jersey.

2001 **Sharon Betsworth (M)** received her Ph.D. from the Graduate Theological Union in Berkeley, California, and is assistant professor of religion at Oklahoma City University.

Kenneth Green (B) is pastor of the First Presbyterian Church of La Grange, Illinois. He previously served as associate pastor for young families and the discipleship of children at the Second Presbyterian Church of Indianapolis, Indiana.

Theresa Latini (B, '06D) is assistant professor of congregational and community care at Luther Seminary in St. Paul, Minnesota.

Jeff Mathis (B) is minister to college students and young adults at the First Baptist Church in Chattanooga, Tennessee.

2002 **Dennis B. Calhoun (P)** is minister of the Old North Church in Marblehead, Massachusetts, one of the oldest churches in New England. Prior to this call he served for eighteen years as the second longest-serving minister in the history of the Middlebury Congregational Church in Connecticut.

In January, **Dearthrice "Dea" DeWitt (B, '03M)**, Christian chaplain at the University at Albany, was the guest speaker at the annual community Martin Luther King Jr. Day Service for Fulton, Montgomery, and Hamilton Counties in New York.

In March, **Daniel R. Flores (B)**, assistant professor of Hispanic religion at Arizona State University, convened the Hispanic Wesleyan Society meeting at Duke Divinity School in Durham, North Carolina. The society met to discuss the problems of and solutions for doing ministry in the midst of current public fear regarding Hispanic immigrants.

Mark Hanna (B) is pastor of Roland Park Presbyterian Church in Roland Park, Maryland. He is the seventh installed pastor of the 107-year-old Roland Park church.

Leigh Morrison (B) and Tom Johnson were married on June 23, 2007, at Amicalola Falls in Dawsonville, Georgia. The couple resides in Pottstown, Pennsylvania, where Leigh teaches theology and Tom teaches history at The Hill School.

2003 **Howard Griffin (B)** is associate pastor for evangelism, mission, and outreach at Highland Park Presbyterian Church in Dallas, Texas. He writes, "My lovely wife, Sarah, and I now have two beautiful daughters, Hannah (four) and Libby (one). God bless you all."

Noelle Tennis Gulden (B) and John Gulden welcomed Quinn Tennis Gulden into their family on November 22, 2006. They live in Louisville, Kentucky, where John is pastor of Briargate Presbyterian Church and Noelle is the program assistant for the National Network of Presbyterian College Women.

Christopher B. Hays (B) has graduated with a Ph.D. from Emory University, and has accepted the D. Wilson Moore Chair of Ancient Near Eastern Studies at Fuller Theological Seminary in Pasadena, California.

Cathleen Jaworowski (B) and Raymon Wolff were married on February 16, 2008, at the Frederik Meijer Gardens in Grand Rapids, Michigan. They currently reside in Yuma, Arizona, where Cathleen is a hospital chaplain and Raymon works for the State of California in law enforcement.

Raewynne J. Whiteley (D) gave the invocation at the August meeting of the Suffolk County Legislature. She is rector of St. James Episcopal Church in St. James, New York.

2004 **John Beaumont (B)** was a guest speaker at the annual homecoming service in August at the First Presbyterian Church of Sylacauga, Alabama. Beaumont is pastor of the First Presbyterian Church in West Memphis, Arkansas.

David Chavez (B) is executive director of mission and Hispanic ministry at San Clemente Presbyterian Church in San Clemente, California. He writes, "To serve the PCUSA as a bridge builder is both a consolation and challenge. It is the most exciting endeavor so far!"

Stephen Choi (B) is associate pastor at Mechanicsburg Presbyterian Church in Mechanicsburg, Pennsylvania.

Kelly Hough (B) was ordained and then installed as minister to youth at the Congregational Church of New Canaan, Connecticut, on June 3, 2007.

Roger Nelson (p) spoke at Northwestern College's annual Pastors Conference in March on the topic "Pastor to Pastor: The Letters to Timothy." Nelson is pastor of Hope Christian Reformed Church in Oak Forest, Illinois.

Neal D. Presa (M) has edited *Insights from the Underside: An Intergenerational Conversation of Ministers*, a book published by Broadmind Press that offers candid conversations between young adult and veteran ministers.

Dennis T. Solon (M) is assistant professor at Silliman University in Dumaguete City in the Philippines.

Class notes

Gary E. Strickland (P) is professor of pastoral care and director of the Doctor of Ministry program at Sioux Falls Seminary (formerly North American Baptist Seminary) in Sioux Falls, South Dakota.

Elizabeth Wilson (B) was installed on April 20, 2008, as associate pastor for family ministry at the First Presbyterian Church in Oceanside, California.

2005 **Steve Aguzzi (B)** is a teaching assistant in the Theology Department at Duquesne University in Pittsburgh, Pennsylvania. He is also a full-time Ph.D. student in systematic theology.

In October, **Joshua Bower (B)** was the guest speaker for revival services at Hallsboro Baptist Church in Hallbsoro, North Carolina. He spoke on the topic "Jerusalem or Bust: Jesus on the Journey." Bower is pastor of the First Presbyterian Church of Whiteville.

Jessica Bratt (B) started in August 2007 as a pastoral resident at the Church of the Servant in Grand Rapids, Michigan. It is a two-year position, a part of the Lilly Foundation's Transition into Ministry Program. Bratt is seeking ordination in the Reformed Church of America. ▼



Amanda Iahn (B) continues to serve as a local pastor in the United Methodist Church in upstate New York. She has started a blog; check it out at www.pastormandy.blogspot.com.

Charlotte Ruth Mallory (B) was ordained in August 2007, and is serving as staff chaplain to the Bristol-Myers Squibb Children's Hospital and Women's Services for Robert Wood Johnson University Hospital in New Brunswick, New Jersey. Mallory was approved as a board-certified clinical chaplain by the College of Pastoral Supervision and Psychotherapy last June. She also serves as associate minister of Fountain Baptist Church in Summit, New Jersey.

Eun-hyey Park (B) began work with Reah International in Los Angeles as their director of volunteer staff development last December. She writes that she's "enjoying getting to know the cultural treasures of the City of Angels, but is still a little weirded out by the lack of seasons. The best part about the job is meeting people who are seeking to live meaningfully and purposefully all across North America and Asia."

Laura Welch (B) is associate pastor at Sanctuary United Methodist Church in North Wales, Pennsylvania.

2006 **Amy Michelle DeBaets (B, '07M)** is a Ph.D. student in ethics and society at Emory University.

C. Nolan Huizenga (B) was ordained and then installed as associate pastor for covenant life at White Memorial Presbyterian Church in Raleigh, North Carolina, on April 13, 2008.

Joseph Kramp (B) is a Ph.D. student in psychology and religion at Drew University.

Jana Reister (B) is a minister-in-residence at the First Presbyterian Church of Ann Arbor, Michigan. She began the position in September 2007 and was ordained in November.

2007 **Ruth-Aimée Belonni-Rosario (B)** and **Amaury Tañón-Santos ('05B)**, were married amidst family and friends on Saturday, January 26, 2008, at the First Presbyterian Church in Bayamon, Puerto Rico. They now reside in Elizabeth, New Jersey, where Amaury is pastor of the Central Baptist Church.

Donna L. Frischknecht (B) was ordained on November 11, 2007, at South Presbyterian Church in Bergenfield, New Jersey. She became solo pastor of the First Presbyterian Church in Salem, New York, on December 2, 2007.

Jeffrey Lee (B) is associate pastor of small groups at Maple Valley Presbyterian Church in Maple Valley, Washington.

Bill McLean (B) was installed on December 9, 2007, as pastor of Delphi Presbyterian Church in Delphi, Indiana.

Darnell L. Moore (E) is the program evaluation specialist for the Institute for Community Living in New York. He also serves as principal of Integrative Concepts Consulting Group, LLC, in Newark, New Jersey, and president of the board of trustees of the Governing Institute of New Jersey. He began an appointment as a visiting fellow at Yale Divinity School this past fall.

Becca Sanders (B) and **David Bruner (B)** were married on August 18, 2007, at Lake Grove Presbyterian Church in Lake Oswego, Oregon. **Paul Barrett ('00B, E)** officiated and **Bob Sanders ('74B)** presided at communion. PTS attendants included **Dean Kladder ('07B)**, **Nick van Santen ('07B)**, **Gary Alloway ('07B)**, **Joshua Cleveland ('07B)**, **Zach Walker ('07B)**, **Francey Wattman Rosenau ('07B)**, and **Abigail Visco ('08B)**.

Christine Treger (B), parish associate at Ogden Memorial Presbyterian Church in Chatham, New Jersey, leads an adult study at the church called "The Wired Word." The class, held the first and third Tuesday of each month, discusses events in the news and how people respond to them in the light of faith.

Gifts

This list includes gifts made between October 1, 2007, and March 31, 2008.

2007–2008 Annual Fund

In Honor/Appreciation of

Diogenes Allen
James Franklin Armstrong ('54B)
Michael C. Baynai ('98B)
Jennifer R. Beagan
Brian K. Blount ('81B)
Dean R. Brown ('00B)
Fred W. ('54B) and Jo Anne Cassell
Rhoda J. Church
Jack Cooper ('43B)
Deborah K. Davis ('79B)
Douglas A. ('54B) and Elinor Dunderdale
Pat Erb
Diane Jamison Fitch ('93B)
Karlfried Froehlich
Freda A. Gardner
Thomas W. Gillespie ('54B)
George F. Gillette ('51B)
Linda Hart
Carolyn Browning Helsel ('04B)
C. Thomas Hilton ('60B)
Judith Hartung ('86B) and Kenneth J. ('84B) Hockenberry
Josh Robb Hubert ('05B)
Kenneth L. Kleidon ('63B/'64M)
Rachel E. Landers
George P. Lawless Jr. ('69M)
Jennifer Diane Martin ('01B)
James A. Mays ('58B)
Bruce L. McCormack ('89D)
Jonathan E. Miller ('77B/'93P)
Gerald S. Mills ('56B/'75P)
Chae-Woon ('74M) and Young Soon Na
Dennis T. Olson
Cynthia Pollsen
Princeton Seminary Bulletin
Princeton Theological Seminary
Princeton Theological Seminary Class of 1938
Michael J. Roffina ('78B)
Kim Dickson Rogers ('84E)
Katharine Doob Sakenfeld
Terry Kukuk Sheppard ('97B)
William H. Shurley ('07B)
John E. Smylie ('52B/'59D)
Robert F. Smylie ('54B/'58M)
Cullen IK Story ('64D)
Charles F. ('51B/'80P) and Jean T. Stratton
Iain R. Torrance
Kurt and Edith Ulmer
David B. Watermulder ('45B/'48M)
Joseph Kirk Weisz ('05B)
E. David Willis ('57B)
Richard F. Young
"Chaplains serving special ministries"
"Education in the Spirit"

In Memory of

Carlton C. Allen ('36B)
Rachel P. Allison
Bernhard W. Anderson
Thomas W. Apperson ('65M)
Willis A. Baxter ('38B)
J. Christiaan Beker
The Benham Club
David R. Bluhm ('36B)
William N. ('57B) and Carolyn K. Boak
Robert B. Boell ('38B)
Donald W. Bracken ('56B) and Family
Osmond P. Breland III ('00b)
Larry R. Broadright ('89M)
Chandler McCuskey Brooks
Elaine Yuenger Brower
G. Robert Buttrick ('52B)
Arthur M. Byers Jr. ('50B)
Emile Cailliet
George W. Carson ('47B)
Harry E. Chase IV ('51B)
Gertrude F. Darroch
Donald J. Davis ('52B)
Alice Deming
Edward A. Dowey Jr. ('43B)
James W. Dunham ('60M)
Carol Gray Dupree
Wallace E. Easter ('47B)
Walter H. Eastwood ('32B)
William L. Eichelberger ('62B)
Hope Erdman
Caroline Fenn
Walter A. Fitton ('54B/'57M)
George P. Fulton Jr. ('44B)
Philip W. Furst ('35B)
James L. Getaz Jr. ('49B)
Clarence Edward Getz ('24B, M)
J. Harold Guy Sr. ('36B)
Harry Walter Haring (1893B)
Robert P. Heim ('55B)
George M. Hirose ('54M)
John C. Holden ('52B)
James Frederick Horn (1905B)
Donald A. Hostetter ('53B)
G. Robert Jacks ('59B)
James V. Johnson Jr. ('52B/'79p)
Justin Llewellyn Johnson
Reuel E. Johnson ('48B)
Donald H. Juel
Robert K. Kelley ('48B)
Hugh Thomson Kerr Jr.
Norman S. Kindt ('41B)
Bryant M. Kirkland ('38B)
Clara Klemm
Theodore Koopmans ('38B)
Barton B. Leach ('59B/'67M)
Joseph J. Lemen ('50B)
Charles Lowell Lentz ('57B)
L. Blaine Libbey Jr. ('63B)
David E. Ling ('52B)
James E. Loder Jr. ('57B)
Donald Macleod ('46G)
David M. Mann ('49B)
Constance A. Marsden
John G. Marvin ('36B)
George S. Maxwell ('29B)
James I. and Hazel T. McCord
Bruce M. Metzger ('38B/'39M)
Charles C. Miller Jr. ('53B)
William McElwee Miller ('18B/'19M)
Marjorie M. Muth
Nancy Wong Nelson ('83B)
David C. Newquist ('44B/'48M)
James Hastings Nichols ('37b)

investing in ministry

W. Dayalan Niles ('66M)
Janet A. Noble-Richardson ('87B)
Leonard J. Osbrink ('45B)
W. Burney Overton ('42B)
Paul H. Pittman III ('89B)
Robert W. Rayburn ('38B)
Frederick Tracy Richards
Parke Richards (1905B)
J. Stephen Richardson ('67B)
Homer W. Roberts-Horsfield ('49B)
David M. Rogge ('66B)
H. Edwin Rosser ('45B)
Mary Pollit Scott
M. Richard Shaull ('41B/'46M/'59D)
Carlton J. Sieber ('41B)
Charles A. Sommers ('60B)
William M. Sparks ('63B)
R. David Steele ('55B)
Terrie J. Stine-TeBordo ('77B)
Wilma P. Story
Kalman L. ('56D) and Catherine H. ('51E) Sulyok
Ralph A. Tamaccio ('51B)
Ralph Brownlow Thompson ('66B)
Stephen B. Tischendorf ('74B)
Herbert C. Tweedie ('41M)
Reinhardt Van Dyke ('38b)
R. Stanley Wallace ('55B)
Foster C. Wilson Jr. ('55B)
Jack P. Wise ('58B)
D. Campbell Wyckoff
David and Muriel Young
Virginia Frederickson Young

2007–2008 Scholarship Fund

In Honor/Appreciation of
Deena L. Candler ('81B)
Christine Herrin ('97B)
J. Thomas Kort ('73B/'90P)
New Brunswick Presbytery Spouses of Clergy
Charles T. Rush Jr. ('91D)
St. Andrew Presbyterian Church, Suffolk, Virginia
Paul A. Westman ('65E)
Elaine L. Woroby ('86B)

In Memory of
Carolyn and W.H. Cuttino
Alice and Peter Frantzen
G. Hall Todd ('38B)
Thomas F. Torrance

Center for Barth Studies

In Honor/Appreciation of
Clifford B. Anderson ('96M/'05D)

Harwood and Willa Childs Memorial Scholarship Endowment Fund

In Honor/Appreciation of
Richard S. ('58B) and Margaret Armstrong

Class of 1957 International Student Emergency Relief Fund

In Honor/Appreciation of
Princeton Theological Seminary Class of 1957

In Memory of
Kenneth E. Williams ('57B)

Class of 1970 Scholarship Endowment Fund

In Honor/Appreciation of
Diogenes Allen
Jack Cooper ('43B)

David Livingstone Crawford Memorial Scholarship Endowment Fund

In Honor/Appreciation of
Howard F.M. Childers ('62B)
James R. Edwards ('70B)
James E. Stuart ('74B)

In Memory of
David L. Crawford ('47B)

Carol Gray Dupree Center for Children

In Honor/Appreciation of
Ann Louise Schoonover ('06B)

First Presbyterian Church in Morristown—The Reverend Dr. Thomas S. Mutch Scholarship Endowment Fund

In Memory of
Thomas S. Mutch

International Students Scholarship Endowment Fund

In Honor/Appreciation of
Katharine Doob Sakenfeld

Graham Kislingbury—First Presbyterian Church of Burlingame Scholarship Endowment Fund

In Honor/Appreciation of
First Presbyterian Church of Burlingame

Sang Hyun Lee Lectures on Asian American Theology and Ministry Endowment Fund

In Honor/Appreciation of
Sang Hyun Lee
Iain R. Torrance

Salvatore and Clara Migliore Memorial Scholarship Endowment Fund

In Memory of
Claire Migliore
Salvatore and Clara Migliore

Speer Library Fund

In Honor/Appreciation of
Princeton Theological Seminary Libraries' Staff
"For the privilege of working in the library"

In Memory of
Andrew McLean (1888)
Scott Schuller ('06b)
Thomas Laurence Thorne ('58B)

investing in ministry

Seeing a Different Path

by Heather Roote Faller

Middler M.Div. student Laura Bratton sits back in her chair in the dining hall of the Mackay Campus Center. "My faith really took shape when I lost my sight," she says. At her feet, a black Labrador named Jira studiously ignores passing students; Jira knows that when she's in harness, she's on duty. Jira is Bratton's seeing-eye dog. Bratton began to lose her sight when she was eight years old, due to deteriorating retinas.

"Being a very independent and extroverted person, I really grieved that loss," Bratton continues. "At that age where you're normally gaining independence, I was losing it. I kept telling God, 'I can't, I can't, I can't.'"

This is a story she has told before, one through which she has learned to see her life and her calling. When she was in eighth grade, she says, "I let go, and clearly remember God telling me that he could do it through me, that he was going to enable me and give me the strength, that I couldn't do it on my own, but he wasn't calling me to do it on my own. That was when my personal relationship with Christ really began, and I learned that it's more than going to church."

The Greenville, South Carolina, native chose a major in psychology in college and planned to be a clinical psychologist. Bratton was interested in human behavior and the power of the mind, and she also wanted to be of service to others. "I'm very much a people-person, and enjoy helping people through difficult circumstances," she says. But, "as I prayed about taking that path…I realized that my faith, that Jesus, had affected my life so much that I couldn't counsel people just on the secular level."

She changed her plans. Bratton knew God was calling her to Princeton after attending a Princeton Seminar weekend. "I liked the community aspect," she says. Bratton is seeking ordination as a deacon in the United Methodist Church, and hopes to be a hospital chaplain, to find ways to "share the hope of Christ with those who need it."

As for managing the seminary course load, Bratton uses a software program called Jaws, which "speaks" the words on her computer screen aloud. The program allows her to read class notes taken by a fellow student, read her textbooks in the form of Word documents provided by the publisher, and use email and the academic software program Blackboard, which the Seminary uses for online class discussion. A computer in each lab on campus is loaded with the Jaws program, and has a Braille printer. And the Seminary hired Helping Hands Braille Ministries, a nonprofit organization, to transcribe *The Presbyterian Hymnal* into Braille for Miller Chapel.

Bratton values Princeton Seminary's investment in her and her ministry. "Everyone has been very supportive, the professors, the staff," she says. And the Seminary installed an audible walking signal on Mercer Street, so she can safely cross the street to Speer and Luce Libraries, or, at the end of a long day of classes, walk home with Jira to Roberts Hall. ▮

Faith Alive Resources, the publishing arm of the Christian Reformed Church and Reformed Church in America, graciously provided the Seminary with a Braille copy of the supplemental hymnal *Sing! A New Creation* for Miller Chapel at the same cost as a printed hymnal. When C.F. Seabrook Director of Music Martin Tel looked into getting copies of the chapel's hymnals in Braille, the cost was significant. Faith Alive Resources absorbed the cost of production, providing the Braille hymnal at the same cost as a printed hymnal, and waived the shipping and handling charge. "We were really overwhelmed at the generosity of this publisher," said Tel.



Photo: Rachel Achtemeier

Laura Bratton and Jira

Nominate a Distinguished Alumnus/a

The Alumni/ae Association Executive Council (AAEC) is seeking nominations for the recipient of the 2009 Distinguished Alumnus/a Award. The criteria for consideration for this award are: a graduate whose life is marked by faith in Jesus Christ; a graduate with outstanding achievements in leadership within his or her area of ministry; a graduate with a passion for the mission of Princeton Theological Seminary.

When nominating a candidate for the 2009 Distinguished Alumnus/a Award, please provide the following information: your name, address, telephone number, and email address; the name, address, and email address of the person(s) you are nominating; a brief statement of your reasons for putting forward your nominee(s); and the names, addresses, telephone numbers, and email addresses of three references who can provide information about the nominee. Please complete the online nomination form at www.ptsem.edu and click on Alumni/ae or send your nominations to the Director of Alumni/ae Relations, Princeton Theological Seminary, P.O. Box 821, Princeton, New Jersey, 08542-0803. Nominations must be received by Friday, September 19, 2008. The final selection of the distinguished alumnus/a will be determined by the AAEC.

The 2009 Distinguished Alumnus/a Award will be presented during Reunion 2009. We hope you will take an active part in this important process by nominating a candidate.

investing in ministry



T.F. Torrance Collection Gift to PTS

The newest addition to Special Collections is the working library of the Very Reverend Professor T.F. Torrance, one of the twentieth century's greatest Reformed theologians and PTS president Iain Torrance's father. The collection was donated by the family.

The collection includes almost four thousand books, nearly a thousand from the eighteenth century or earlier, as well as personal papers and manuscripts. Many of the books are annotated in Torrance's own hand.

Thomas F. Torrance was born in 1913 in Chengdu, China. He received his B.D. from the University of Edinburgh in 1937. He studied with Karl Barth at the University of Basel in 1937–1938, subsequently completing his doctoral thesis under Barth's direction in 1946. He served as a chaplain in the British Army. After several years as a parish pastor, he was appointed to the Chair of Church History at Edinburgh in 1950 and two years later he accepted the Chair of Christian Dogmatics, which he occupied until his retirement in 1979. In 1976, he served as moderator of the General Assembly of the Church of Scotland.

T.F. Torrance was a prolific author on subjects ranging from patristics, ecumenical theology, and Scottish church history to the relation between theology and science. He was awarded the prestigious Templeton Prize in 1978. He was a frequent visitor to the Princeton Seminary campus, and was a friend of former PTS president James McCord.

The Torrance collection must be organized and described before it can be made accessible. A generous grant from The Arthur Vining Davis Foundation will be used to employ a professional archivist to prepare the collection for researchers. The collection is expected to be open to the public by late 2009.

Celebrating 50 Years

Participants in the 50th anniversary celebration of Northminster Presbyterian Church in Endwell, New York, in November 2007 included PTS graduates (left to right) Barry Downing (Class of 1963), pastor emeritus; Barbara Renton (Class of 1986), temporary supply and recently retired presbytery executive; Gilbert McKenzie (Class of 1980 and 1981), past interim pastor of the church; and Randall "Randy" Painter (Class of 1954), organizing pastor, who preached at the anniversary service.



Speer Library Renovation

In Memory of
Roger Clay Harp ('73B)

Touring Choir Fund

In Honor/Appreciation of
Princeton Theological Seminary
Touring Choir

In Memory of
Thomas Laurence Thorne ('58B)

Gifts to the following scholarship endowment funds, awards, and chairs have been gratefully received in honor/appreciation of or in memory of those for whom they are named. Others who wish to donate to these funds are welcome to do so, with our gratitude. For more information about these funds, please contact the Seminary Relations Department at 609.497.7750 or by email at seminary.relations@ptsem.edu.

W.J. Beeners ('48B)
Samuel W. Blizzard Jr. ('39B/'41M)
Charles S. Burgess ('50B)
Joseph and Rose Carlucci
Frederick E. Christian ('34B)
Ruth M. Demarest
John R. and Isabel Hyde Donelik
Charles T. Fritsch ('35B)
Susan Hall Galloway ('66E)
Edler G. Hawkins
Samuel Allen ('32b) and Anne McMullan Jackson
Bryant M. Kirkland ('38B)
Richard H. Lackey Jr.
John S. and Mary B. Linen
C. Frederick ('57B) and Cleta R. Mathias
Iu Su-iong
Kalman L. ('56D) and Catherine H. ('51E) Sulyok
Thomas F. Torrance
Arthur B. and Eva Dinsmore Turner
Mrs. Harry Bushnell Weld
Robert D. and Louisa Young

Trustees—Princeton's Strongest Supporters

Rosemary Hall Evans

by Heather Roote Faller

When Rosemary Hall Evans graduated from high school, World War II was going full tilt. She went to the Katharine Gibbs School in Boston, planning to become a lieutenant junior grade in the navy. But by the time she graduated, the war was over, so she went to work for the dean of the faculty at Colgate University. Here she met her future husband, who was recovering from the war and working for the dean of admissions. They were married on January 1, 1949, and had three beautiful girls. The family moved to "Home Farm" in Oldwick, New Jersey, where they raised Morgan horses, and Evans owned the leading breeding stallion in the nation at that time. Known for its wonderful tractable disposition and noble carriage, "the Morgan is reliable, sturdy, hardworking, and likes people," Evans says.

It's a good description of Evans herself, whose high spirits and hard work are well known to her colleagues on the Board of Trustees. She loves people, and she loves to serve the church. "It's a remarkable Seminary, and I'm very proud to be a part of it," she says.

Evans is part of the fabric of many institutions, including the National Park Service, the Joffrey Ballet, where she is a trustee, the National Recreation and Parks Association, where she is a founding member and life trustee, the National Audubon Society, where she is a trustee emerita, Westminster Choir College, where she is a trustee, and City College of Santa Barbara and the University of California, Santa Barbara, where she was a trustee.

It was her interest in education and the invitation of President James McCord that led her to the Seminary's Board, which she joined in 1977. "McCord was one of the great thinkers in our time," she says. During her years as a trustee she has served on the Long-range Planning Committee, the Library Committee, the Buildings and Grounds Committee, and the committee to refurbish the chapel and to build Scheide Hall.

Evans's work on the committee for Miller Chapel and Scheide Hall, including the meditation garden, is near to her heart. Her love of nature is evident in her service to the National Park Service, and is reflected in where she lives, in the White Mountains of New Hampshire. Evans gave the large window in Scheide Hall that faces the chapel. The window looks out on Irwin Garden, given by her friend and fellow trustee Jane Irwin, who died of cancer, a disease Evans also suffered from. Irwin died before the garden was completed, so Evans picked up the project. She knew the garden should include water, and gave the fountain that now flows there, in memory of her friend. She hopes the garden will be a place for reflection and meditation for years to come.

Evans's gift of hospitality and her flair for entertaining have been extended to members of the Board as well as to friends. Many remember the surprise party she gave for John and Irene Templeton in the mid-'80s when John Templeton retired as chair of the Board. Being on the Seminary's Board has been a wonderful experience, Evans says. "We've always had dynamic, hardworking people."

Now, she believes that the Seminary is "in the right place at the right time" to make a difference in the world. She values the leadership of the current president. "Under President Torrance's watchful eye, the Seminary has become a very important place in the world of religion. He's bringing…new and exciting ideas…. There is such a need in the world today



for thoughtful religion," she says, adding that dialogue with other faiths is now more important than ever, and that President Torrance works in this area. Evans is enthusiastic about the strategic plan and the ways it squarely faces the reality of today's world.

She is also enthusiastic about the riches of the Seminary libraries and how they support students in their ability to grapple with the problems of today's world, problems that sorely need the perspective of faith.

A lifelong Presbyterian, Evans grew up in Westminster Presbyterian Church in Albany, New York, where she remembers singing in the choir, and the ministry of her pastor, Kenneth Wells. In the 1960s she served as an elder at Lamington Presbyterian Church in Bedminster, New Jersey, where she is still a member, as there are few Presbyterian churches in New Hampshire.

Evans knows the comfort and hope that faith can bring, and credits her faith with carrying her through hard times in her life. "I don't know if I would have made it without my faith," she says. "People need religion." Her hope for the Seminary is that it become a source of strength for people, especially young people. "If one has faith, so much can be accomplished," she says. ▮



Trustees—Princeton's Strongest Supporters

Leslie Braksick

by Heather Roote Faller

Leslie Braksick was attracted to the faith of the Presbyterian Church, but it's how she saw that faith being lived out that told her she had found a church home. When she married, she and her husband, who grew up in the United Church of Christ, searched for a church they could attend together and raise their family in. They found a Presbyterian church in her hometown of Sewickley, Pennsylvania, and it was in that church that she was baptized as an adult, and later ordained an elder. "I was immediately struck by examples all around me of how the discipleship of Jesus Christ was being lived out in that church—through mission work, fellowship, congregational care, and in spiritual formation that was encouraged through Bible studies and classes. Practicing what you preach is of the utmost importance to me at home, in church, and at work, and I found it at The Presbyterian Church, Sewickley," she says.

Braksick's day job is to help top executives of major corporations lead well and successfully execute their most important strategies. Braksick is cofounder and chairman of CLG, a global consulting firm of more than 130 consultants that partners with leaders of Fortune 500 companies as they implement large-scale strategic changes to improve performance. She believes that successful strategies come down to how well they are implemented—and whether or not behaviors change in support of the stated or agreed-upon strategies.

With a Ph.D. in applied behavioral science and a master's in industrial psychology from Western Michigan University, Braksick specializes in improving leaders' effectiveness by helping them gain awareness about what's driving their behavior, in part by bringing them "a caring mirror," i.e., feedback from those who work with them. Braksick's book *Unlock Behavior, Unleash Profits* (McGraw-Hill, 2007) details her thinking on leadership and the importance of caring feedback. *Unlock Behavior, Unleash Profits* spent five months in the number-one position for 800-CEO-READ and continues to be a top-selling business book today.

Who better to be part of Princeton Seminary's Board of Trustees at a time when the institution is seeking ways to bring its intention and its outcomes into alignment, and to live out its own mission in a rapidly changing world context? Braksick was recruited to the Board by trustees George Wirth and Tom Johnson and joined the Board in 2005, just as President Torrance was installed. She met with Torrance and asked him questions about his vision and what he saw as the major challenges he was walking into at PTS. "I was moved and inspired by what he wanted to make happen, and his early ideas of how the resources of Princeton Seminary could bridge to a world that so desperately needs to engage in peaceful dialogue and the practice of Christianity," she says. "The Seminary has brought in a president who not only believes in cooperation and collaboration, but models that through his own words and actions...in his interactions with faculty, with staff, and in his engagement with students, as well as in the important conversations he's engaged in on a global scale."

Collaboration is key to the successful implementation of the Seminary's mission, Braksick believes. "Working through differences is important," she says, "but our strength comes through caring for and about one another, and through recognizing our common needs and beliefs. Nothing can replace the power of dialogue and deepened understanding. The threat of our times, I believe, comes from fracturing, when healing is needed. It comes from amplifying differences that are far less relevant than the similarities we share."

Braksick finds the Seminary's strategic plan exciting because it stresses Princeton's role in the broader world and because it is "focused on areas of high impact that will make a difference in our world, even in our lifetime." She is particularly excited about the "library for the world. That's a concrete way of finding a common need addressed in a common way that brings people together despite all kinds of differences in backgrounds and beliefs. It models connectivity, accessibility, openness, and external focus. It shows the world that Princeton Seminary cares and is there to be a resource," she says.

As a relative newcomer to the Board, Braksick says she feels fortunate to be part of such a "bright and committed" group, and one she has already learned so much from. She sits on the Committee on Trustees and on the Seminary Relations Committee, assisting with trustee recruitment, communications, issues of governance, and capital campaign preparations.

Braksick hopes alumni/ae choose to stay connected to the Seminary long after they graduate and to participate in the institution's future. For Braksick, the work, the gifts, and the participation of the Seminary's alumni/ae are key to its ability to make the vision a reality. They are the "caring mirror" that Braksick talks about. "It's important that we on the Board hear from our students and graduates and know their experiences and needs. It is important that the Seminary continue to evolve its curriculum, support structure, and facilities, to maximize the probability of success of our graduates—especially in the fragile early years of their careers post-seminary." ▮

In Memoriam

Blessed are the dead...who die in the Lord.
Yes, says the Spirit, they will rest from their
labors, for their deeds will follow them.

Revelation 14:13

1931: Robert G. Witty
June 20, 2007
Jacksonville, Florida

1932: Harry I. Fell
December 22, 2007
West Chester, Pennsylvania

1933: Stephen Mills Reynolds
October 18, 2007
Glenside, Pennsylvania

1936: David R. Bluhm
November 27, 2007
Harrisonburg, Virginia

1937: Harold S. Faust
January 16, 2008
Plant City, Florida

1939: Glover A. Leitch
December 17, 2007
Lincoln, Nebraska

1941: Earle W. Crawford
February 7, 2008
Knoxville, Tennessee

1943: Robert F. Klepper
November 8, 2007
Rogers, Arkansas

1944: David C. Gaupp
June 7, 2007
San Diego, California

1945: John D. Thomson
November 6, 2007
Pittsburgh, Pennsylvania

1946: Naomichi Kodaira
November 30, 2005
Tateyama City, Japan

Donald Macleod
January 20, 2008
Baltimore, Maryland

Robert O. McLeod
April 2, 2008
Omaha, Nebraska

1948: Andrew Kosten
January 20, 2008
White Township, New Jersey

1949: Robert B. Bannister
September 16, 2007
Yucaipa, California

1950: C. Harold Brackbill
December 13, 2007
Kinzers, Pennsylvania

1951: George B. Mather
November 25, 2007
Saskatoon, Canada

1952: Jerry W. Bohn
November 24, 2007
Fort Worth, Texas

Carl A. Luthman
December 22, 2007
Newark, New Jersey

G. Wayne Plummer
October 19, 2005
Portland, Oregon

William E. Shea
December 22, 2007
Gainesville, Florida

Frederick A. Schutz Jr.
October 19, 2007
Glenside, Pennsylvania

1953: Charles E. Fredrick
August 27, 2007
Louisville, Colorado

1954: Hugh L. Cosline Jr.
November 25, 2007
Philadelphia, Pennsylvania

Roland F. Hughes
May 4, 2007
Solana Beach, California

Richard B. Ribble
December 17, 2007
Atlanta, Georgia

1956: Douglas G.M. Herron
December 23, 2006
Toronto, Ontario, Canada

1957: Kenneth E. Williams
December 15, 2007
Feasterville, Pennsylvania

1960: Fredric W. Ashworth
July 7, 2007
Howey-in-the-Hills, Florida

James W. Dunham
June 26, 2007
Pella, Iowa

1964: Gordon D. Sharp Jr.
April 20, 2008
Allentown, Pennsylvania

E. Reginald Wagner
April 3, 2008
Carlisle, Pennsylvania

1968: J. Dustin Nichols
October 30, 2006
Bellmore, New York

1969: Stuart M. McKenzie
November 11, 2007
Vineland, New Jersey

1973: Irene Tokar Skidmore
March 26, 2007
Ellsworth, Kansas

1975: Daniel M. Berry
November 21, 2007
Schulenburg, Texas

1979: David W. Hoffman
October 30, 2007
Regina, Saskatchewan, Canada

1983: Henry W. Dueck
November 4, 2007
Winnipeg, Manitoba, Canada

1993: Maurice Calvin Wright III
January 2, 2008
Lawrenceville, New Jersey

Thoughts from Zambia

by Carmen Goetschius

A sea of yellow daisies floats on the golden grass of Zambia's savannah this time of year. Tall stalks of brown maize whisper and crackle in the breeze. The rainy season is over and as the bus zigs and zags along the ribbon of tarmac from Lusaka to Kitwe I admire the thatched roofs and mudbrick homes of villages dotting the countryside where women pound maize in mortars, or *ibende*, and cook *nshima* over charcoal fires. I prefer the simplicity of rural village life where subsistence farming generally ensures daily food for every person in the community, but I live in the urban Copper Belt where mines provide the money for daily *milimeal* and consistent electricity, and contribute the constant plume of sulfur dioxide that crowns our heads in town.

The young woman sitting next to me on the bus sings Christian praise songs throughout our journey and occasionally opens her cell phone to check for text messages. "Jesus Saves" is printed in Bemba across the screen and once again I am reminded that Zambia proudly touts itself as a Christian nation. "Praise Jehovah" and "Jesus is king" are printed on most welcome signs in the country, and as old Maranatha and missionary tunes mingle with contemporary American praise music my mind wanders to the humble mosque in Kitwe that calls its Muslim followers to prayer five times a day. I am curious to know what Muslims living in Zambia think of Christian pop artists crooning love songs to Jesus on the grocery store sound systems, and the evangelists that passionately preach to passengers before every bus departs the Lusaka station.

Zambia. One of the two-dozen countries in the global South where the church is growing exponentially. I was at the wedding of my good friend the Reverend Teddy Sakupapa recently, and he complained about an aching arm. "Why does your arm hurt?" I asked, amused at this strapping young man who massaged his bicep. Babies. He had been baptizing babies. More than 170 little ones were dunked in the Lundazi River while grannies and toddlers and everyone in between looked on with joyful affirmation. There is no doubt that God is uniquely alive and at work in this place and the people of Zambia are flocking in response to the gospel message. For those of us sitting in half-empty churches in North America this growth begs the question, "What are we missing?"



Photo: Richard Chimfwembe

Carmen being wrapped in an honorary *chetenge* in a small United Church of Zambia church in Mazabuka.

I have been living in beautiful Zambia for nine months working with an organization that has been doing grassroots theological education for forty years, training and equipping lay leadership all over the country to respond to the growing needs of a rapidly expanding church. I have had the privilege of traveling and teaching all over the country with two fine Zambian ministers, and as a recent seminary graduate I feel at home in the realm of Christian education. I resist the title of missionary, yet that is what my Zambian friends call me.

This term is fraught with all kinds of baggage when it is posited in a broader historical context, but it is not the title that bothers me as much as its implications. The term suggests that I am the one with the mission rather than one who participates in a mission much larger than myself. And so I often find myself asking alongside my delightfully critical heathen friends from home, "What exactly am I doing here and what does it mean to 'do' mission in Zambia?" I have come to peace with my work and perhaps with this title by responding to the question with another: "How have I been invited to participate in the mission of the church in Zambia?"

And indeed the invitations have come with strength and vigor. I attend kitchen parties where women wrap *chetenge* around their waists and sing praise songs to Yahweh in perfect harmony. I am invited to preach in small churches in the bush where the best conversations happen after the services under the mango trees as toothless old men and women kindly teach me about the richness of Zambian culture and the complexity of their painful religious and political history, and generously bestow wisdom upon a Westerner trying to wrestle with the nature of global ministry in the era of economic globalization. And together we participate in the mission of Christ in the church in Zambia. Together we participate in the mission of Christ. Together. ∎



Carmen Goetschius

A 2007 graduate of Princeton Theological Seminary, Carmen Goetschius was named the first "Global Fellow" of Madison Avenue Presbyterian Church in New York City and was ordained to the ministry of Word and Sacrament in August of last year. She will return to Madison Avenue in December 2008 to work as a parish associate for six months following her year in Zambia.

Calendar

Opening Communion for the 2008–2009 Academic Year

Monday, September 15

8:30 a.m., Miller Chapel

Opening Convocation for the 2008–2009 Academic Year

Monday, September 15

Yolanda Pierce, associate professor of African American religion and literature, speaker

8:00 p.m., Miller Chapel

Princeton Seminar Weekends for Prospective Students

Wednesday, September 24 through Saturday, September 27; Wednesday, October 15 through Saturday, October 18

Call 800.622.6767, extension 7805, for more information.



The Stone Lectures

Monday, October 6 through Thursday, October 9

"Rip Van Edwards: President Jonathan Edwards Returns to Princeton after 250 Years"

Dr. George Marsden, Francis A. McAnaney Professor of History at the University of Notre Dame, lecturer

Lecture I (October 6): 7:00 p.m.

Lecture II and III (October 7): 1:15 p.m. and 7:00 p.m.

Lecture IV (October 8): 7:00 p.m.

Lecture V (October 9): 1:15 p.m.

All lectures will be held in the Main Lounge, Mackay Campus Center.

October 23–24 Alumni/ae Reunion

Alumni/ae Reunion "Let's Talk Leadership"

Thursday, October 23 and Friday, October 24

PTS Campus

For more information, call 1.800.622.6767, extension 7756.

The Joe R. Engle Organ Concert

Friday, October 24

8:00 p.m., Miller Chapel

Rebecca Owens, organist



The L.I.V.E. Symposium

Sunday, October 26 through Tuesday, October 28

The Learning, Inclusion, Vitality, and Exploration (L.I.V.E.) Symposium for Prospective Students

"Making Room at the Table"

PTS Campus

For more information, email multicultural@ptsem.edu.

Continuing Education Event

Tuesday, January 20, 2009 through Friday, January 23, 2009

The Calvin Colloquium—in celebration of the 500th anniversary of John Calvin's birth

"Calvin and the Church Today: Ecclesiology as Received, Changed, and Adapted"

The Erdman Center

For more information, email coned@ptsem.edu.

For a complete and updated listing of events at PTS, visit our online public events calendar at www.ptsem.edu and select the public events calendar link.

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